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COLONIAL CHURCHES IN VIRGINIA

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COLONIAL CHURCHES *in Virginia*

By

HENRY IRVING BROCK

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FRANCES BENJAMIN JOHNSTON

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INTRODUCTION

VIRGINIA parsons in the Colonial days had a rather bad name which was by no means altogether deserved. One suspects that much of the discredit thrown on the cloth came from Patrick Henry's speech in the famous Parsons' Cause, 1763, when he attempted to make out the ministers to be grasping and selfish because they sought what was legally theirs. Parsons were paid sixteen thousand pounds of tobacco a year when tobacco was cheap and were paid in money when tobacco was high, a system that insured their poverty under any circumstances. They revolted, and Henry denounced them for presuming to demand a living wage.

If an institution is to be judged by its fruits—a test seldom applied—the Colonial church in Virginia had a distinctly noble side. For we should not forget that that glorious Revolutionary generation, including George Wythe, Richard Bland, George Mason, Patrick Henry, George Washington, Thomas Jefferson, James Madison and many others, was raised in the Colonial church and largely obtained its ethical ideas there. These men applied the principles of Christianity to public life in a remarkable degree. They built the republic on the basis of honesty, justice, tolerance, kindness. The American republic was, above all other things, an essay in practical Christianity.

The Colonial church was easy-going as regards doctrines and life, and yet it left its impress on the generations it served. There were churches built in good taste and served by parsons who were scholars if they were not religious enthusiasts. That they were over-fond of fox-hunting and sometimes took a bit too much wine is true, but as they were also the schoolmasters they were perhaps entitled to a little relaxation. A man who preached on Sunday and buried and married, as well as taught six days in the week, was pretty busy. The parsons were farmers besides.

The people who attended church in Colonial days were possibly not very religious, but they were religious enough to attend church in unheated buildings and ride to church horseback through roads feet deep in mud. That they needed the Dissenters is true and that the Dissenters raised the moral tone of Virginia is also true, but the people of the Colonial church had many virtues and their system had its virtues. A law that required everybody to attend church once in a while may offend our ideas of religious freedom, yet it is a good thing to go to church once in a while, even if one goes only in order to avoid a fine.

The Colonial churches are among the important historical relics of Virginia. The most impressive spot in the whole State is the church tower at Jamestown, sole remains of the first settlement. St. Luke's Church, Isle of Wight County, is a beautiful monument of the past, and Bruton Church, Williamsburg, is a center that made possible the restoration of the ancient capital. Christ Church, Lancaster County, carries one back bodily into the eighteenth century. Emotion is aroused as nowhere else when one stands on the spot in St. John's Church, Richmond, where Patrick Henry exclaimed, "Give me liberty or give me death." Pohick Church and the Falls Church are intimately associated with Washington, who was a vestryman, and probably an efficient vestryman, even if he was not much of a churchman. For my part, I think that Washington must have been married at St. Peter's, New Kent, because if I had been in his boots I would certainly have insisted on marrying the handsome widow in that charming old church, so redolent of peace—a last glance of peace before embarking on the stormy sea of matrimony.

Mr. Brock's book is a brilliant study of the Colonial church and should be consulted by everyone interested in early Virginia history. His vivid style makes the story engrossing, and the admirable photographs are the next thing to touring Virginia in a motor car and seeing the churches in the body.

HAMILTON JAMES ECKENRODE.

COLONIAL CHURCHES IN VIRGINIA

COLONIAL CHURCHES *in Virginia*

THE CROSSROADS CHURCH, A VIRGINIA INSTITUTION

IT is the quality of old Virginia churches that they do not nestle cozily in villages as churches do in England. Neither do they, as on the continent of Europe, command with their towers the vistas of the towns and cities and the huddle of narrow streets and tenements pressing against their buttressed walls. In this difference is the sign of a peculiar civilization, so persistent a sign that down to our own day in this region, almost anywhere out of the cities, new churches are built in lonely wayside places. Virginia was, from the days of King James of the Authorized Version to the days of George Washington, vestryman of Truro Parish, devoted to large land holdings and uncompromisingly rural. Therefore, for the general convenience, the churches of the Colonial vintage were, with rare exceptions, set down at crossroads. There still they stand out a little barely, or else lurk untenanted and unattended between Sundays, in nooks in the woods, their mellow old red brick walls dappled with the shadows of the trees which overhang the weather-beaten tombstones in the churchyard.

Sometimes there is a brick wall about the churchyard. More often, nowadays, the enclosure is only a fence of straggling wire strands. As likely as not no house is in sight—unless a filling station, dispensing gasoline and oil to tourists, has taken possession of the crossroads as a position of strategy. In any case, a house in the immediate vicinity is a subsequent accident. For it was not the custom to build the rectory near the church, or, for that matter, to provide a vestry room in the building itself. Infrequently is a tower an element of the structure: and when there is one, barring a few notable cases, it is a much later addition, plainly marked as such by the different manner of the brickwork. As for the buttressed walls of the ecclesiastical tradition which the Middle Ages left us—the Gothic tradition to which church builders in our generation have returned with such ardor—there is only one Virginia Colonial church of all the two score or so that survive, which presents this characteristic. That is the Old Brick Church, so historically designated, near Smithfield, in the County of Isle of Wight, in the ancient shire and parish of Warrosqueake, which lay across the river of Powhatan, not far below Jamestown Island.

This church has both a solid square tower and buttresses to the massive walls—Bishop William Meade, in his famous book published in 1857, describes them as rising from the base in "stairsteps"—while the eastern window back of the chancel was, according to the same eminent authority, twenty-five feet high. The other windows are arched and mullioned and are so shown in print of a period long antecedent to our American Gothic revival. They may be assumed, therefore, as original. In short, the building is and was essentially Gothic, as it has a right to be, for it was built around 1632, fifty years before Sir Christopher Wren, that arch-enemy of the Frankish tradition, set out in earnest to make over the English fashion in churches. Through various stages of dilapidation and restoration, it survives today as St. Luke's, and is the oldest church edifice left among all the English settlements along the Atlantic coast of America. Expert opinion maintains, moreover, that it is the only authentic example of true Colonial Gothic anywhere from Maine to Florida.

The truth is that not very many other churches clearly belonging to the first half of the seventeenth century have outlived the gnawings of the tooth of time. Three hundred and a quarter years of transformation have passed over the country since churches of a sort began building along the James River. After the famous makeshift of an "old saile", hung between trees for the protection of the congregation of the excellent Robert Hunt, just landed at Jamestown, rude structures of logs and earth arose.

These belong to the days when Captain John Smith, no more terrified by Indian "salvages" in the New World than by infidel Turks and Saracens in the Old World, adventured up all the rivers leading westward out of the Chesapeake, exchanged musket shots for flights of arrows with Powhatan's warriors, frequented in various circumstances of fortune the court of Werowocomico, matched his force and wits against those of the wily old savage who was lord paramount of those lands and waters, and achieved his happy rescue by Pocahontas at the moment when the old savage's executioners were about to beat out his brains. Smith describes the first Jamestown church, "a homely thing like a barne", which was burned in January 1608 — or within six months of building. It was followed by others of wood and eventually of brick. The present ruinous tower is what is left of a building not earlier than 1639.

Two extant Virginia churches may fairly claim dates only a little past the middle century mark. Of these one, dated 1652, is old St. George's, or old Pungoteague, in Accomac, that "kingdom" of refuge for runaway Governors and other runaways less eminent, lying across the Bay from the mainland of the Dominion which boasted herself the fourth jewel in the English crown. Old Pungoteague is only the wreck of its former self, the transepts of the cross having been taken down to patch up the nave. The other church, which may go back as early as 1657, is Merchant's Hope, a little brick box of a church set deep among the pine trees in the wider angle of the James and the Appomattox Rivers. It preserves at once the memory of the company of adventurers who developed all that region—including in-laws of Master William Shakespeare, in right of his daughter Judith—and the name of the ship which, as early as 1635, sailed the long Atlantic ferry freighted with these adventurers' fortunes.

Closer inquiry into such matters—which is now going on—may discover other churches as old or older. Probably still standing up along the James and the York are half a dozen or more which were built in the last quarter of the century the dawning decade of which saw the landing, first at Cape Henry and then at Jamestown, of the three storm-tossed cockleshells of the fleet of Christopher Newport. What is certain is that none date back to that dawning decade, comprised in which were the Hard Times and the Starving Times and the Dying Times, all happily ended by the auspicious arrival of my Lord Delaware, attended by his fifty halberdiers in "fair red cloaks of his livery"—piously provided, it would appear, principally for church parade. At least, it is in the church parade at Jamestown that Strachey has preserved the record of their appearance—an eye-filling spectacle in that tumble-down, forest-girt hamlet.

As a seasoned campaigner, his lordship had recruited from among the veterans of the wars in the Low Countries his officers and a company of his soldiers under command of Captain George Yeardley, the same who was later himself to be Governor and become the instrument of setting up representative government on this side of the Atlantic. But the billet, the camp, the tented field, had not corrupted the piety of these stout fellows. They were, like Cromwell's Ironsides, equally keen for fighting and praying.

Keenest both ways, was Sir Thomas Dale, distinguished with the impressive title of High Marshal of Virginia. It was Dale who founded Henricopolis within the horseshoe bend of James River where is now Dutch Gap—in that name another reminder of the stout fellows from the Low Countries. There he came near anticipating by two hundred years Thomas Jefferson's foundation of a University of Virginia, and incidentally getting a good ten-year start of Harvard for first place among all American colleges. There he did actually cause to be built between 1611 and 1616—the year that Shakespeare died—a proper brick church. Dale's brick church, if it existed now, would be the oldest of them all. But Dale's church perished in the Indian massacre of 1622, the sudden fierce onslaught from the forest which wiped out Henricopolis and at the same time extinguished Harvard's infant rival in the very womb.

All of this, besides filling in a little background, is intended to lead up to a generalization, which is this: The usual and typical Colonial church of Virginia, as it is now encountered at crossroad places and surprised, shadow-streaked by the slanting sunlight, in retired nooks in the woods, is what alternate neglect and restoration have left of an eighteenth century building. The architecture suggests—though, as we shall see, the suggestion does not quite rightly reflect the facts—an agreeable simplification of the school of Wren, with the tower left off. The material is red brick of the country's good red clay, and these bricks are laid in the fashion which is called Flemish bond. This means that each course consists of alternate stretchers and headers—bricks set lengthwise and endwise in turn—and that the courses are staggered. The resulting pattern of the brickwork is the interlocking quincunx—which simply means using as a unit the familiar arrangement of the spots on the fives of a pair of dice. Almost always the roof was covered with shingles after the old

Virginia manner, though nowadays various substitutes have replaced the traditional material.

The exterior decoration is of the simplest sort. It consists in the happy spacing of the openings and a framing of rubbed brick (producing a lighter shade and a smoother surface than the brick of the body) about both windows and doors. About the doors this rubbed brick is built into a classical design with a pediment which may be arched but is never broken. The window heads are often round and, whether they are round or square, are capped with arches of rubbed brick. Sometimes, as at Aquia Church and old Pohick (the church that Washington had a hand in placing and in building in 1773), the doorway decorations are of sandstone instead of rubbed brick, with the same stone in the quoins of the rusticated corners. At Aquia, in addition, keystones of the same are inserted in the round brick arches of the windows. This variation occurs where there is a convenient local quarry, which happens to be the situation at Aquia and Pohick. Stone is not commonly found in the Tidewater country where most of the old churches are.

Pohick was, of course, the family church of George Washington, and of George Mason, and of the Fairfaxes of the baronial house which Washington served as surveyor. It was built in the last years before the Revolution when a certain refinement of elegance was beginning to be affected in the Colonies. One is not surprised, therefore, to find that the now much battered stone facing of the doorways at Pohick was originally carved beneath the graceful pediment into pilasters with Ionic capitals. Perhaps there is felt here a wave of influence from Annapolis, a place Colonel Washington much frequented about this time, principally for the sake of the races and the theatre. Annapolis was building at the period with a very special elegance—an elegance far surpassing anything that was being achieved in Boston, New York, Philadelphia, Williamsburg or any other city in the Colonies. In particular, Annapolis was turning out very distinguished effects in pilasters and carved capitals. At all events, the doorways at Aquia, which was built a score of years earlier, are executed in a much simpler and heavier style, the pediment resting on a rusticated arch.

The earlier eighteenth century churches—those belonging to the first half of it—are built either as a simple quadrangle as the seventeenth century churches usually were, or where they are edifices of some pretension, assume the shape of a cross, typically a Greek cross, or one with equal arms. In that case the roof may present four gable ends, or three in case of a T-cross, like the old church known as Vauter's in Essex County, standing on the roadside not very far from Port Royal, which though now a sadly decayed Rappahannock River landing town is a place of note. For Port Royal escaped by a few votes the high destiny to which it aspired—that of being the capital of these United States. Less often, and principally on the Northern Neck, there are no gables, a cruciform hip roof with a moderate pitch covering all the arms. An outstanding example is old Christ Church, in Lancaster County, own church of "King" Carter, otherwise Robert of Corotoman, who paid for building it and reserved the chancel as the family burying ground, when in 1732 it replaced an earlier structure on the same spot, the old church having been outgrown by the congregation.

Another example is old St. Paul's in King George County, which, though it has been used as a school and considerably mutilated from time to time, and though it has been somewhat rudely restored, remains a fine specimen of an ecclesiastical type, which is, perhaps, most emphatically Virginian. This is the type which, whether the ground plan is cruciform or quadrangular—the decade just before the Revolution abandoned the cross plan and returned to the quadrangle—has the hip roof all around and has two tiers of windows above and below, like a two-story house, the lower windows having square heads and the upper windows round heads. Pohick Church is an admirable example of the quadrangular building in this style.

Characteristic of all the types of brick churches of the eighteenth century is the use of glazed headers throughout, emphasizing the quincunx pattern and producing an effect to which the quality of the brickwork and the mellowing influence of age gives peculiar distinction and charm. To this charm the play of sunlight and shadow through the green foliage of the trees lends an added touch of magic. For the quality of these old Virginia brick-ends—it seems that they were only the ends of the bricks which were closest to the fire in the kiln—is a silvery sheen, a bloom, like hoarfrost. The result is quite another rhythm in the regular dot and dash alternation of the bricklayer's courses. And the dark red brick of the walls, picked out with these frosty points of variable value, produces an admirable contrast with the smooth orange tone of the rubbed brick in the door and window facings. For this reason the churches which are all brick have a special loveliness that the stone trimmed churches never quite achieve.

An example of this combination at its mellowest is provided by old Vauter's, already mentioned, sitting all alone in the sun beside the Tidewater trail from Fredericksburg to Tappahannock. Another example is old Abingdon Church, further down the same peninsula between the York and Rappahannock and not far from Werowocomico itself, where old Powhatan held court, the proof of which is that in the vicinity is the ruin of the chimney Captain Smith caused certain Dutchmen to build for the woodland monarch's pleasure. Each of these churches has the steeper pitch of roof, which is a direct heritage from the Gothic, though the date assigned to the first is 1731 or not very much earlier, and 1755 is that assigned to Abingdon Church.

This last is the church belonging to the region of the family of Page. Not far away is the ruin of Rosewell, the vast mansion which Mann Page, the first, built toward the end of the first quarter of the eighteenth century out of the fortune of his mother, Mary Mann, and thereby frightfully involved the heirs to his vast estates in land and slaves, or servants, in half a dozen counties. It was an eighteenth century tradition—carried over well in the nineteenth, with Thomas Jefferson for a shining example—to wreck the family fortune by building too big a house. It is, of course, not an exclusive Virginia tradition. But in no country of the world, perhaps, was it more consistently honored in the observance.

It is worth while to glance in this connection at the seat of the Lees, Stratford Hall, in Westmoreland, the extraordinary mansion with two clumps of four great chimneys locked together with arches, crowning each of its wings, and with a great panelled and pilastered hall within. This house provides the finest example in Virginia of the use in a private mansion of the sort of treatment of the brickwork which distinguishes these old churches. Here we have the dotted pattern of the hoarfrost-tipped headers in the walls and the treatment of the doors with the orange framing of rubbed brick handsomely surmounted by a pediment. As everybody who has seen a picture of it knows, the design of this house is most unusual, not merely on account of the arrangement of the chimneys, but because the lower story, though clear of the ground, is conceived as a basement. The water table, therefore, is raised to the base line of the second story. This point is mentioned because the glazed headers are used in the lower story and not in the upper—a marked eccentricity in this architectural manner of dressing the façade.

The churches in Westmoreland County, to which the Lees and the Washingtons resorted, included Pope's Creek Church which was very near Wakefield, George Washington's birthplace. Where Wakefield house stood, besides an egregious monument and a flagstaff, is now a most excellent plantation of cedars overlooking the Potomac across which the young hero of the legend was said to have tossed a Spanish milled dollar. As the river at this point is several miles wide, the legend is—a legend. But the essential here is that the old church long ago disappeared. The story which comes down from Bishop Meade is that it fell into dangerous decay and was set on fire to make sure that it did not fall down and crush some innocent bystander. The Bishop goes on to say that the displeased parishioners hailed before the grand jury the man who did the safety-first burning. Malice and wanton waste were charged, but the unsentimental grand jury let the conscientious torch-bearer go.

Old St. Peter's, in New Kent, is the chief church of the parish in which was the country establishment called White House, of Martha Dandridge—she who had become the widow Custis. This is one of the old churches which has a tower that belongs. The record shows that in 1700 one Will Hughes was requested by the vestry to "draw a draft of said church" —meaning, obviously, a plan—which indicates that there were in Virginia as far back as the beginning of the eighteenth century architects of a sort, even if they were only practical builders. The record also shows that the body of the church was in use in 1703 and that a belfry was put up in 1720 and a steeple, vestry and a porch ordered in 1740. These may be assumed to represent the various elements of the tower as it now exists. It is a curious tower with open arches below, and capped on all four corners by turrets, but the walls exhibit the characteristic glazed header brickwork pattern in Flemish bond. There is a steep gabled roof over the nave so that the effect here also is Gothic, or, if you prefer, Norman.

St. Peter's is the church in which it has sometimes been supposed the Widow Custis was married to Colonel—or Major—Washington. But Bishop Meade's account is that, though the knot was certainly tied by the Reverend

David Mossom, an irascible cleric who was rector of St. Peter's at the time, the ceremony actually took place at the Widow Custis's seat, already mentioned, the White House, a few miles away. This agrees with the old Virginia custom of home weddings, which the good Bishop does not scarify and anathematize as he does the other old Virginia custom of home christenings. The Bishop reveals in himself a quaint combination of Churchman by instinct and Methodist by conviction, restrained by Presbyterian training at Princeton. It was that happy combination, no doubt, which enabled him to save the Episcopal Church in Virginia from the slough of despond into which disestablishment in the year of the Declaration of Independence had plunged the local communion, so recently a part of the Church of England.

However, our concern is not with church polity, but with church buildings. The precise point of inquiry relates to towers. The handsomest old church in Virginia is the church of Bruton Parish in Williamsburg, built between 1710 and 1715, more or less under the direction and partly at the expense of Colonel Alexander Spotswood, Lieutenant Governor of the Dominion of Virginia for the Earl of Orkney who held, by Royal Appointment, as a sinecure for life, the office of Chief Governor and Captain General. A cruciform building is specified in the vestry orders—though the arms of the cross have been extended since the first erection. The tower, which is now so handsome an element in the assembled effect of the church, is not mentioned at this time. However, it must have been built a considerable time before 1769 when a new steeple is ordered to be built upon the old tower.

W. A. R. Goodwin, is the enthusiastic rector of Bruton, the man who caused the old church to be restored about twenty-five years ago and is mainly responsible for the present ambitious process which is returning to the Colonial capital its eighteenth century aspect—as far as such a thing may be done to an inhabited town of the middle of the twentieth century. Dr. Goodwin suggests that the tower may be older than the church. As a matter of fact, a difference in the style of the brickwork of church and tower and a narrow space between the church wall and tower wall combine to show that the tower was built later and the guess is around 1740. In general, all the brickwork is that of the standard eighteenth century Virginia church, the combination of Flemish bond and glazed headers. Thus, with the tower removed, except for the height of the side windows and big circular windows in the gable ends of apse and transepts, Bruton Church does not differ radically from the ordinary crossroads church of the cruciform type.

The real difference is that Bruton Church was, so to speak, the metropolitan church of the Colony. It stands on a street corner in the midst of a town—a town which for nearly a hundred years was a provincial capital city—though, even as a capital city, it never had any aspect other than that of a straggling village. But the church building that yielded place to the one built under Spotswood's patronage stood by "the horsepath" in Middle Plantation where Duke of Gloucester Street now is. Thus it was a mere cross-trail church. Beginnings of all these old churches are much the same.

Enough people—all of two thousand, perhaps—lived within the sound of the bell in Bruton's belfry, a most excellent old bell, to make the ringing of it right and serviceable. A quarter of a mile up the Palace Green was the official residence of His Excellency, the Governor, an establishment of dignity, flanked with walls surmounted by balustrades, behind which was a garden in which peacocks strutted, while in front was a forecourt with sufficient gates and a guardhouse. Turning out of these gates with a flourish, His Excellency might be expected to arrive in his coach and four attended by outriders and stirring up a lot of dust in the unpaved street. He would then proceed inside, and take his place in the official canopied pew, decorated with the Royal Arms.

The gentlemen of the Council and the Burgesses, stopping up the way at the Raleigh Tavern or in lodgings over the shops at the Capitol end of the town might come either on horseback or on foot, the gentry from their town houses about the Market Square close by, likewise on foot, bewigged and powdered and silver buckled as to shoes. Their ladies arrived in sedan chairs or perched sometimes on plebeian pattens or clogs, which local gentility quite allowed on account of the notorious alternation of mud and dust in the Williamsburg thoroughfares. From Bassett Hall and from Tazewell Hall—the latter the residence of Sir John Randolph, the great man of the place, likewise the great friend of the College of William and Mary, and not unknown to Sir Robert Walpole, the Prime Minister—the family might be conveyed in a coach or a chariot. Some of the neighboring owners of country seats might use similar pomp, for example the Ludwells from Sir William Berkeley's manor of Green Spring. From the west end came the students of the college, to be locked in their gallery, as the rule prescribed; and from various quarters the shopkeepers, realtors and keepers of ordinaries with which the little capital was notoriously well supplied. Among these ought certainly to be found Mr. Benjamin Bucktrout, who served his fellow citizens—and himself—in all three of the capacities just enumerated.

Such was the urban scene of a fine Sunday morning. Let us change the setting to a crossroads church in York, or Gloucester, Charles City or Westmoreland. About the red brick buildings there might be likewise an assembly of coaches with four or even six horses, for the roads were villainous. Count two or three coaches and possibly a chaise or so; many men on horseback and women on pillions; others on foot after a weary trudge. Among those on foot might be a black body servant, packing the great Bible and the communion plate, bestowed, for safety's sake between Sundays of preaching, at some vestryman's seat not too far away. At the hour of service the women filed or fluttered into the church. But the men remained outside, according to a custom of the country which lingered well into the boyhood of the present writer.

Even in the eighties of the nineteenth century the churchyard of the country church in Virginia—and the grassy margin of the road outside—was the regular place for talking politics and the races, exchanging neighborhood gossip and arranging little matters of business like the purchase of a farm or the swapping of horses—even, or with so much to boot. In my time the men usually did not go in till after the sermon—and so were spared all but the last hymn and the benediction. Let Fithian in his famous diary bear witness to the eighteenth century practice.

The young Princetonian was in 1773, tutor in the household of Robert Carter, called Councillor Carter, at Nomini Hall, in Westmoreland. He writes under the date December 13:

> "Mr. Carter is preparing for a Voyage in his Schooner, the Hariot, to the Eastern Shore in Maryland, for Oysters: there are of the party, Mr. Carter, Captain Walker, Colonel Richd. Lee, & Mr. Lancelot Lee. With Sailors to work the vessel — I observe it is a general custom on Sundays here, with Gentlemen to invite one another home to dine, after Church; and to consult about, & determine their common business, either before or after Service — It is not the custom for Gentlemen to go into Church till Service is beginning, when they enter in a Body, in the same manner as they come out; I have known the Clerk to come out and call them in to prayers. — They stay also after the Service is over, usually as long, sometimes longer, than the Parson was preaching — Almost every Lady wears a red Cloak; and when they ride out they tye a red handkerchief over their Head and face, so that when I first came into Virginia, I was distressed whenever I saw a Lady, for I thought she had the Tooth-Ache! — The people are extremely hospitable, and very polite both of which are most certainly universal Characteristics of the Gentlemen in Virginia — some swear bitterly, but the practise seems to be generally disapproved — I have heard that this Country is notorious for Gaming, however, this be, I have not seen a Pack of Cards, nor a Die, since I left home, nor gaming or Betting of any kind except at the Richmond-Race. Almost every Gentleman of Condition, keeps a Chariot and Four; many drive with six Horses — I observe that all the Merchants and shopkeepers in the Sphere of my acquaintance and I am told it is the Case through the Province, are young Scotch-Men; several of whom I know, as Cunningham, Jennings, Hamilton, Blain;—and it been the custom heretofore to have all their Tutors, and Schoolmasters from Scotland, tho' they begin to be willing to employ their own Country-men — . . . "

Another quotation from the diary early in the next year runs:

> " . . . After Service is over three quarters of an hour, spent in strolling around the Church among the Crowd, in which time you will be invited by several Gentlemen home with them to dinner. The Balls, the Fish-Feasts, the Dancing-Schools, the Christnings, the Cock fights, the Horse-Races, the Chariots, and Ladies Masked, for it is a custom among the Westmoreland Ladies whenever they go from home, to muffle up their heads, & necks, leaving only a narrow passage for the eyes, in cotton or silk handkerchiefs."

Obviously this turnout was not in response to the ringing of the bell, even if a bell had been rung. A principal reason why so few of the country or crossroads churches built towers was that there was no need of a bell and therefore none of a belfry to which the tower would serve as base. The parishioners were scattered about in a radius of ten miles or so, some as far as twenty miles. A tendency of parishes to run long and narrow compromised even further the usefulness of bell-ringing. At all events, as we have seen, the country churches usually did without towers, except for the two Gothic and near Gothic examples already cited, St. Luke's, Isle of Wight, and St. Peter's, New Kent. St. John's, Hampton, may also be included, if Hampton is not counted out as already urban in the eighteenth century.

There is another curious exception. Aquia Church in Stafford, which is so surprisingly inscribed to "the Memory of the Race of the House of Moncure", has a fake tower which is plainly a part of the original structure, dating back to 1757, when one of the Moncures was the rector. I say a fake tower, because the only solid wall of the tower is the front wall, which is a mere continuation upward of the front wall of the church. The other three sides are sheathing upon a wooden framework resting upon the roof. This is a hip roof of rather low pitch, covering the four arms of the Greek cross which is the plan of the church. The stone rustication of the two ends of the parapet which does duty as the front wall of the tower shows that it was built that way and both brickwork and stonework are matched with the brickwork and stonework on the façade on which the tower wall rests. So that the false front is not an afterthought. In a turret above was formerly a clock. Otherwise, except for the stone trimming, the plan of Aquia is the same as the plan of St. Paul's, in King George County. It is a cruciform building with hip roof all over and the two tiers of windows all around.

Another church with a tower is Christ Church, Alexandria, built in the same year as Pohick Church. Originally it presented the same simple sort of box-like mass—disregarding in the description the pleasing proportions—and exhibited the typical brickwork of the period and region, the two tiers of windows, and the hip roof. The tower which was built in 1818 is in another style of brickwork, the later English bond, though it is not a bad tower in itself. The circumstance must not be overlooked that this church was well used to the splendid sight of General Washington's coach and four or six horses as the weather and the occasion might warrant. Washington bought a pew there when the church was built and Pohick, which, as nearer Mt. Vernon, had been preferred before the war, fell into disuse as a regular Episcopal preaching place afterward.

Also, there seems to be no possible, probable shadow of doubt that the Father of His Country (before he reached that patriarchal state) was technically a vestryman both of Fairfax Parish, to which Alexandria belonged, and of Truro Parish. Certainly he was duly elected in each case. Therefore no really right reason exists why Pohick (which is Truro) having been made an official shrine, should attempt to monopolize so excellent and illustrious a churchman. Every such exclusive claim is stoutly disputed, not only by Christ Church, Alexandria, but by old Falls Church in the overgrown village of that name. Falls Church is another church of Fairfax Parish—as it had previously been a church of Truro Parish before the subdivision in 1765. It is on record that Washington attended a vestry meeting there in 1763, when it was still a church of Truro. Thus Falls Church reads its title clear either way.

By the by, the present Falls Church dates back to 1769 or so, and as to exterior differs from Pohick only in the substitution of the rubbed brick trim for the sandstone trim and in certain variations in the disposition of the doorways. For example, where Pohick has two doors in the main front, or west end, Falls Church has only one door. But each has a door on the south side and originally the high pulpits in each—they are gone now—stood opposite that door against the northern wall. Both were very roughly used as stables by the invading army during the Civil War in America, just as in the Civil War in England, St. Paul's, London, was used as a stable by Cromwell's troopers. It seems to be a traditional disposition of the enemies' sanctuaries, in civil as well as in less civil wars, to turn them over to the horses. It is the boast of the Old South Church of Boston, however, that the British army of occupation under General Gage and his successors turned the place of worship, not into a stable, but a riding school, the galleries serving admirably as boxes where the officers and ladies could sit and look down upon gambade and curvet.

The spaciousness and the emptiness of churches and the happy idea that nobody has to be turned out of them except on Sunday may undoubtedly be admitted a factor in their customary conversion to emergency military use. When in the War of 1812 the British redcoats landed at various points along the Chesapeake, they made a barracks of old St. Johns's at Hampton, once and properly called Kickotan. But, as we shall see, our own men used in the same fashion old Yeocomico Church in Westmoreland on the Potomac. In each case also the charge is that the churchyards not only did kitchen police duty, but were impiously converted into shambles for the slaughter of cattle.

Though the two churches last mentioned, as well as Pohick and Falls Church, survive, the interior of each one of them was utterly wrecked. The old square pews served as box stalls or as firewood, and the high pulpits and the chancel railings and the wooden galleries had no better fate. It should be said that customarily in all these churches, the privilege of building galleries for their private "use forever" was extended by the vestry to important and influential families among the parishioners. Orders to such effect may be seen spread on the records in a number of parishes.

There might also be a schoolboys' gallery with "a fit person", especially appointed, "to sit there" and keep the urchins in order. At Bruton Church the main gallery served the students of William and Mary and these young gentlemen—some of whom Bishop Meade was shocked many years later to see going out with guns to shoot on Sunday—were similarly supervised, and locked in besides. Perhaps an even more lamentable consequence of military occupation was the cutting down for firewood of many of the old trees that shaded the churchyards. Usually there is still the effect of a grove about the church, but the trees are not always as venerable as the walls and tombstones.

In spite of the vandalism of invading soldiers and of other vandals closer but no whit more reverent, perhaps; in spite of the inevitable wrack and ruin of the years which dragged along while these old churches stood alone and untended without regular congregations or stated ministers—a thing which happened to many for decades at a time; in spite also of the passion for modernizing which raged from 1840 to 1890 and caused more havoc than all the rest put together, a few of these old churches are left so little changed that we have a very fair notion of what the typical interior was like. Old Pohick, Falls Church, St. Paul's in King George County; St. Paul's, Norfolk; St. John's, Hampton; old St. Luke's, and many others were mere empty shells of walls for the restorers. But Aquia still has its three-decker tall pulpit, clerk's desk, lectern and pulpit proper, its chancel and great square pews a little short of their full height. And even the great square pews hold out, high and as exclusive as ever, along with the other ancient furnishings in King Carter's Christ Church in Lancaster, the church to which a straight road, lined with trees, led from the manor of Corotoman for the old nabob's coach to travel along when he attended divine services in state, and the rest of the parish waited outside for his grand entry.

The place for the pulpit in these churches was sometimes at the right of the chancel as you look toward it, sometimes the middle of the north side of the church opposite the south door. The first was the approved position for a cruciform church, the second was the approved place when the church was built on the quadrangular plan. The aisles were paved with flagstones, set on a lower level than the floor on which the pews stood. Some of the pews held as many as twenty people and these were owned or assigned in a certain order of precedence (frankly measured by wealth and worldly position) to the great ones of the parish, unless these great ones preferred to build an exclusive private gallery. Each of three arms of the cross of St. Paul's, in King George, was furnished with such a private gallery.

As we see them now, nearly all of these interiors are painted white. But this was not always the case, as the records show. Sometimes the coved ceiling was "sky color" with cloud effects. "Sky color" was particularly specified for the little Eastern Shore Chapel in Princess Anne. For the fine church of Petsworth Parish, Gloucester (now utterly vanished), the vestry in 1735 ordered "seven hundred gold leaves for the use of the painter." So that gilding was not unknown. Bishop Meade's story is that old St. Luke's, Isle of Wight, had stained glass in the great window back of the chancel. However that may be, the present charm of these old churches is their simplicity. The plain glass windows are important items contributing to this effect, as may be seen wherever a zeal for improvement or a passion for memorials has substituted, as at old Blandford in Petersburg, stained glass for the ordinary sashes of clear panes.

Old Blandford Church is, of course, not one of the oldest churches. It was built between 1733 and 1737 as a new place of worship in Bristol Parish. But Bristol Parish included Sir Thomas Dale's settlement at Bermuda Hundred, fixed as far back as 1611 at the junction of the James and Appomattox Rivers. Bermuda Hundred stood, in fact, where is now the town of Hopewell — a place haunted by memories of Camp Lee and training for that service in France which never came to so many of the young men who hiked and sweated under full marching kit in the same hot summer sun which three hundred years earlier played havoc with the first unacclimated English settlers. Across the James—in those far-off days—was Henricopolis. And the original settlement at Bermuda Hundred was wiped out by the same massacre of 1622 which, as we have seen, by extinquishing the spark of the first Virginian and the first American university, left the stage clear for Thomas Jefferson and for John Harvard.

Those who are interested in such matters may now look back over the field, which we have covered so sketchily and yet perhaps not so inadequately as may appear—for there are, after all, only four or five types of these churches and the examples of each type are marked by an exceeding sameness in essentials. At all events, enough evidence has been assembled to make it clear that, in church architecture, as in domestic architecture, there was in Virginia a local and indigenous development of the Tudor or Elizabethan manner, a Gothic derivative, in the direction of the Georgian, which is a Renaissance variation. In general, this development lagged behind the English development—lagged more and more as the distance of the building increased from the sea coast or the head of navigation of the great rivers. In the back country the lag might be all of a century—as anybody can prove for himself by looking at houses and churches still extant as far inland as Charlotte Court House, structures built late in the eighteenth century and yet having the fundamental characteristics of the late seventeenth century houses in the Tidewater.

In the case of the houses—especially the great houses of the gentry like Carter's Grove and Stratford—the change of fashion in England is felt in details rather than in the general design. But in the case of the churches the local development is very little influenced by English practice. At least, the signs of this influence are only faintly visible till those churches began to be built in the Northern Neck with the roofs that Sir Christopher took from Italian palaces and from edifices on the Dalmatian coast and clapped on his London reconstructions after the Great Fire. This type was a late type and confined principally to the Potomac and Rappahannock country.

By and large, we start with the much simplified Gothic of the Old Brick Church of Isle of Wight, now called St. Luke's—such a church as might be found still surviving in an English village where the essentials of church building had not changed materially since the Normans brought over their architectural technique with the Conqueror—a technique which, by the way, had almost its match among the Saxons. We next move on to the type which is expressed by Merchant's Hope Church—the severe quadrangular block of walls with end gables and a roof the steep pitch of which is still the Tudor pitch of clear Gothic derivation.

Essentially this sort of church is nothing more nor less than a return on a small scale to the original element of the traditional church. It is the reduction of the nave to its simplest form. A little more ambition and sophistication produces either the cruciform church—a combination of two or three of these simple elements, such as may be seen in St. John's, King William County, or Vauter's in Essex—or the tower is added to the nave, and we have St. Peter's, New Kent. A little more ambition and sophistication with a touch of urbanity produces Bruton Church, with both transepts and tower.

By this time the fenestration—arrangement of windows—and the design of doorways which determines the style of the façade, is quite in the school of Wren. The next step is to get rid of the Gothic roof. Thus you arrive at Pohick, which is pure Renaissance. Before you get to Pohick you have the elegant experiment of King Carter's Church in Lancaster—elimination of the gable and the combination of the two pitches in the roof, the new and the old producing a Chinese swag. Carter's Church is extraordinary, as the man who built it was extraordinary. In Abingdon Church the gable is retained, but the Georgian vanquishes the Gothic by the expedient of running a cornice across the base of the gable, thus turning it into a pediment.

There you have the whole story, except for one thing. The actual builders of these churches were men who had learned a certain way of building—a certain way of laying bricks and of dealing with windows and doors. They handed down that art of building from master to apprentice and they kept on building the same way in spite of minor changes in design. For that reason you find persisting all through the eighteenth century that identical pattern of wall surface contrived with the glazed headers and the rubbed brick facings. This pattern fades out in the up country probably because the clay in that region does not produce the same frosty bloom on the brick ends which are exposed to the fire.

What the quality of the work is which the surviving examples preserve has been summed up by a discriminating architect as follows:

> "In few of these churches are the names of the architects or master builders known. Possibly that very quality of impersonal authorship enables them to evoke the past and challenge the present more successfully. For they — like their legal and too little known brethren the Virginia Court Houses — are marked by that consistency of style and that freedom and aptness of individual treatment which bespeaks the cultural power of a balanced and homogeneous civilization.
>
> "It is rare to find a school of architecture where — within the necessary limitations imposed on it — there is shown so much instinctive skill in the choice of proportion and form and so much innate sense of esthetic truth in combining them."

Among all these old parish churches of brick, there is one of wood, more securely anchored in the world's pantheon of fame than any of them perhaps—a church which is tagged for eternity to great events more unmistakably even than Bruton Church and Pohick. That, of course, is St. John's on Church Hill, Richmond. St. John's is a church of the Parish of Henrico, which had its beginning in the Dale settlement within the loop of the river just below the Falls, the loop cut off by Dutch Gap. The first church of the parish was Dale's temporary church at Henricopolis, built in 1611; the second was Dale's brick church, the first substantial church edifice in Virginia apparently, the one which the Indians destroyed when they came so near putting an end to the colony. Other churches were built later, like Curles Church—and all of them are gone. After Richmond was founded at the Falls of the James (1733), St. John's was built on the hill above Shockoe Creek, the original part in 1741, in the rectorship of William Stith, distinguished as the historian of Virginia. William Byrd of Westover, founder of Richmond, gave two of the lots which became a part of the churchyard.

In the beginning, St. John's was a translation into wood of the elemental quadrangle with its row of windows and a door, or doors, at the west end and on one side, with end gables and with a shingle roof of the standard pitch. In 1772 another element was added on the south, giving a T-cross effect. Still later the cross was completed. The tower was not built till after 1830, so that its timbers did not thrill and shiver—as the timbers of the nave and transept did—to the voice of Patrick Henry crying, "Give me liberty or give me death!" They missed the cry that has been a patriotic slogan ever since, in March 1775, the Virginia convention met in the old church to determine on armed resistance to England.

Though never a stable, St. John's was occupied as a barracks when the British under Benedict Arnold took possession of Richmond in 1781. Richmond had only two years before been promoted to be the capital and Williamsburg by that act degraded to the condition—if not the rank—of a village. Thomas Jefferson, who was perhaps principally responsible for the change, had escaped from the new capital in the direction of Charlottesville, whither he was hotly pursued by Colonel Tarleton's troopers.

A quaint light is thrown on the architectural and social aspect of Richmond around this period by a description of the place by Mrs. Edward Carrington, who had been a Miss Ambler, granddaughter of Edward Jacqueline of Jamestown Island. As quoted by Bishop Meade, it runs:

> "With the exception of two or three families this little town is made up of Scotch factors, who inhabit small tenements here and there from the river to the hill, some of which, looking — as Colo. Marshall observes — as if the poor Caledonians had brought them over on their backs, the weaker of whom were glad to stop at the bottom of the hill; others a little stronger, proceeded higher; while a few of the stoutest and boldest reached the summit, which once accomplished, affords a situation beautiful and picturesque."

In one of these little dwellings on the hill, which a hardy Scot thought proper to vacate, Mr. Ambler established his family.

Here we have, not only a taste of the wit of the great John Marshall—for "Colo. Marshall" was the Chief Justice—but a broad hint of a certain attitude toward the "beggarly Scots" which in the time of Governor Nicholson caused the Rev. Nicholas Moreau to write to His Majesty's High Almoner, the Bishop of Litchfield and Coventry a most feeling letter. In this letter, Mr. Moreau complains that he has "got in the very worst parish in Virginia and the most troublesome"—he was ministering at the time to the congregation of St. Peter's, New Kent. And he avers that the Virginians "do resent an high affront made to their nation because his Lordship (the Bishop of London) hath sent here Mr. Blair, a Scotch-Man, to be his Commissary, a Councilor and President of the College." The "affronted" Virginians, the letter writer suggests, wonder whether one of their own countrymen might not have been found for this high preferment. The "College", of course, is William and Mary. "Mr. Blair" is the Reverend James, who labored so mightily in behalf of the

Colony, but who usually had his highhanded way, even in contests with His Majesty's Governors, and the mighty William Byrd, Master of Westover.

Of the earlier "meeting houses", where the congregations of the dissenting sects assembled for worship in Tidewater Virginia, none so far as this writer is informed, remains. This is true, in face of the historic fact that both Puritans and Quakers were active in the counties south of James River before the middle of the seventeenth century. There was an agressive congregation of Puritans in Nansemond County before 1650, one of the fruits of the proselyting work done by the missionaries from New England sent down to Virginia in 1641 at the instance of Richard Bennett who had settled in that part of the Colony, almost across the river from Jamestown itself. Bennett was a conspicuous personage in Virginia in the days just before the cutting off of King Charles's head. He did not cease from his troubling even after (under strong pressure from Sir William Berkeley) he transferred his activities to Maryland.

In the region south of the James, as early as 1663, Quakers also appeared. No less a person than George Fox came thither to preach nine years later, and there existed not long afterward, "built by the highway side" in the one county of Nansemond, no less than four meeting houses of the Society of Friends of which Fox was founder. As late as 1733 these meeting houses were still there, for they came in that year under the observant eye of Colonel William Byrd of Westover and the fact is set down in his writings. If none of these seventeenth century Friends's meeting houses are standing today it is perhaps because they were more or less flimsy wooden buildings, and the same is probably true of the "conventicles" of the other dissenters.

The legal status in Virginia of dissenters from the rule of the Church of England did not perhaps encourage substantial housing arrangements for their congregations. The members were apt to be harried by fits of persecution—though anything violent was unusual—and their ministers who undertook contumaciously to preach without a license were from time to time thrust out of the Colony. However this may be—and notwithstanding all the evidence showing that the Quakers, at least, stayed on very little molested in the long run—the absence is conspicuous in the older part of Virginia of church buildings of authenticated Colonial vintage other than those of the Establishment—the official parish churches and chapels of ease of the Anglican communion.

There exists today just one important non-Anglican church, certainly built before the Revolution, within the range of the somewhat extensive explorations of Captain John Smith, conducted by nosing up the tributaries of the Chesapeake. This is the old Presbyterian Meeting House in Alexandria, a monument to the Scottish invasion of the upper reaches of the Northern Neck in the second half of the eighteenth century. Here the intrusion of these thrifty strangers was facilitated by the distance of the upper Potomac country from the center of authority in Williamsburg and by the adjacency to Maryland and Pennsylvania of the part of Virginia about the Falls of that river.

The quotation from Fithian's Diary which was earlier inserted, contains his observation that all the merchants and shopkeepers in that region were Scots. His report (upon hearsay) that this is the case "throughout the province" receives confirmation from Mrs. Carrington's description of young Richmond, already cited, and from many other sources. But the Scotch quota of immigration was so large in Alexandria and vicinity that it is not surprising to find there an eighteenth century meeting house so substantial that it has endured to this day.

Built in 1774, it is less old than any of the parish churches included in the present survey, but, after all, it dates just one year later than Christ Church, Alexandria, and Pohick, itself. It is a big, four-square brick building—bigger than either of the parish churches just mentioned, and it has that look of a "hall", rather than a regular church, which it was the deliberate aim of the dissenting congregations to give their houses of worship. For all that, it has a simple dignity and, above all, an effect of solid substantiality—like the people who built it, not the least of whom was Alexandria's most notable citizen and local magnate Colonel John Carlyle. You may look at it, if you choose, as a translation into brick of the type of meeting house in wood which had become standard all along the Eastern coast where Congregationalists or Presbyterians flourished—the type which the Methodists and Baptists likewise consistently affected in the days of their uncorrupted rural simplicity. Or you may say that it is a severely plain edition of the parish church of Virginia. In any case, you have a building which bears the unmistakable stamp of the dissenting conventicle—one that expresses intentional and conscientious avoidance of the older tradition of ecclesiastical architecture, tracing through the Church of Rome back to the outrageous heathen.

Only in the Valley of the Shenandoah did the typical Virginia Colonial church cease to be the typical parish church of the Anglicans. Parishes were established, of course, as an incident of the routine organization of the pioneer transmontane counties, Augusta and Frederick, created by act of the Colonial Assembly as far back as 1738. But these parishes (co-terminous with the counties) did not actually come into existence until 1744 and 1745, by which time the country was largely in the possession of Presbyterian settlers. When the vestries were formed Presbyterians served as vestrymen in their quality as leading men of the community, but they did not desert their own religious groups. The oldest churches in the Valley, therefore, are Presbyterian churches and exhibit a type all the more different from the Tidewater type with which we have been dealing, because they are customarily built, not of brick, but of the stone which mountain surroundings made cheaper and more convenient.

In 1740 the Rev. John Craig settled in Augusta County, and though the place of the "first church in the Valley" is usually given to the parish church of Augusta, on the site of the present Trinity Church, Staunton, the oldest surviving church building seems to be the Old Stone Church at Fort Defiance, built not long after Craig came. This stands on the Valley Pike north of Staunton, and though inevitably some little modernized, bears testimony in its walls, not only to its age, but to the pioneer conditions which made it a house of refuge as well as a house of prayer—not only a church but a fort.

About 1746 a meeting house was built at Timber Ridge in what is now Rockbridge County. It was a house of logs at first, which some ten years later and not quite on the same spot, was succeeded by a stone building. It is this stone building which is incorporated in the enlarged present-day Timber Ridge Church—a church furnished with mullioned windows and the like, the sight of which (if they had eyes to see) would, beyond all doubt, trouble the quiet sleep of the founders lying in the old churchyard. Among these founders, by the way—one of the first elders—was the grandfather of Sam Houston who, among other things, was the first President of the independent Republic of Texas. Both of these churches, which are Presbyterian churches, and have been from the beginning, are older than a number of the parish churches in the Tidewater—older than any in the group in the upper Potomac country which was the country of George Washington.

In the Piedmont country, just the other side of the Blue Ridge and above the falls of the rivers which mark the head of Tidewater, there may be a few pre-Revolutionary buildings still standing which were used for worship by one group or another. But authentication is difficult. There is, for example, the South River Meeting House, near Lynchburg, now used in a reconstructed form by the Presbyterians. It seems that the first meeting house "a few miles south of Lynch's Ferry" was erected by Friends in 1757. But it was not till 1791 that John Lynch (for whom Lynchburg is named) deeded to the Quakers the land upon which was built the later meeting house, the walls of which are incorporated in the existing Presbyterian church.

That eminent apostle of Methodism, Francis Asbury, was preaching in 1779 in Nansemond County, famous for so-called dissenters almost one hundred and fifty years earlier. Asbury came when the war for independence was going on. He made many converts. But it was not until the old order was broken up by the cataclysm of which the war was a part that either the Methodists or the Baptists began to acquire the commanding influence which has since been theirs in Virginia. It is not to be expected, therefore, that among the considerable ecclesiastical monuments of the Colonial period, churches of either of these denominations will be included.

A complete list of such monuments—a round-up of all the churches in Virginia built before the Revolution—may at some time be achieved and add to those included in the survey which follows others of some interest. In the pages hereafter the attempt is made to describe and identify only those church buildings in actual use as such, which have a clear title to the classification "Colonial Churches"—which means that they must have been built and in service before 1776—and are in use today by the denomination responsible for their existence.

COLONIAL CHURCHES IN VIRGINIA

JAMESTOWN TOWER, JAMESTOWN ISLAND

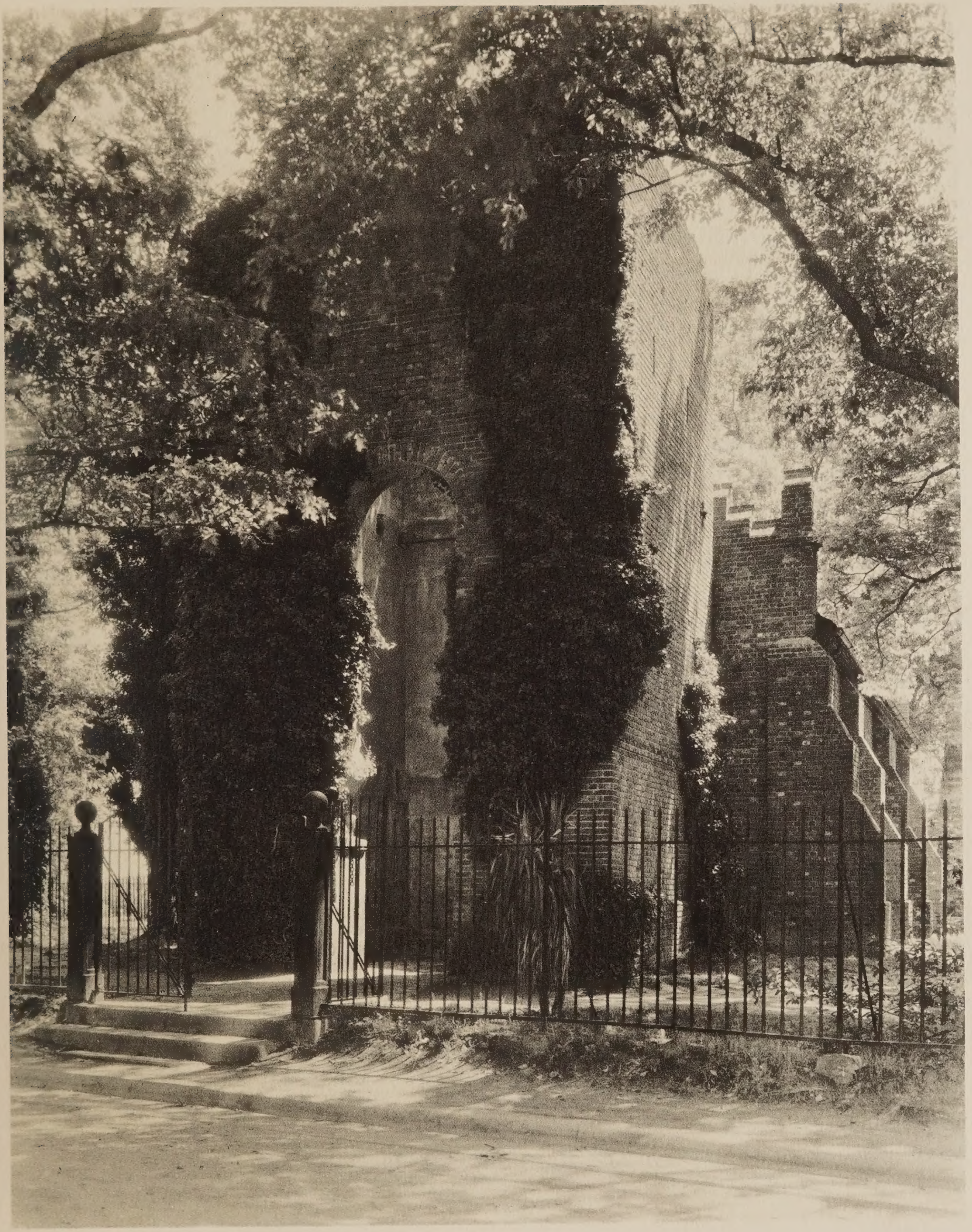
ON Jamestown's grass-grown site with the wide muddy waters rolling past it of the river up which Newport's three little ships sailed and made fast to trees on the shore, nothing is now left of the mother settlement of Virginia except the ivy-clad ruin of a church tower and the foundation of a small church included within a modern Gothic structure built on to the tower. The modern church serves a pious purpose. It is intended to protect those foundations and the old tombs inside.

The first church was that "olde saile" under which in 1607 Robert Hunt's flock sat and heard prayers after their long voyage from the Thames. After the "olde saile" came Captain Smith's church, the "homely thing like a barne set up on cratchets, covered with rafts, sedge and earth; so was the walls."

Smith's church was burned in the midwinter of 1608 and Captain Christopher Newport, who had just arrived on his second voyage with a further supply of colonists, caused his "mariners" to rebuild it. It was this church, much decayed by that time but repaired with some pains by Lord Delaware, which witnessed in 1610 the Sunday ceremony of his lordship's attendance in state with his halberdiers in "fair red cloaks". It is described as a wooden building, sixty feet long by twenty-four feet wide, with a chancel of cedar and a pulpit of the same wood, and was already again in ruins in 1617 when Captain Argall (the same who kidnapped Pocahontas from the King of the Potomacks), being at that time Deputy Governor, built a smaller church outside the stockade. The belief is that the foundations which lie within the modern church are those of Argall's Church or those of the first brick church built on the same site (as it is supposed) in 1639. At all events it was Argall's Church in which met that first assembly of the Burgesses from the James River plantations which was held in 1619 and was the first elected representative legislative body on this continent—or for that matter in the New World.

The first brick church is commonly dated from the governorship of Sir John Harvey (who was later thrust out) and it served as the regular place of worship in the capital till in 1676 Nathaniel Bacon, with his "well armed housekeepers girt with broadswords" and furnished with "fusees" (fusils—muskets) having driven out the Royal Governor, Sir William Berkeley, and caused him to take ship to the kingdom of Accomack, set Jamestown afire and burned it to the ground as an emphatic gesture of finality.

It is a fair inference, at least, that enough of the tower and the walls remained standing to be used in the restoration of the church which followed within the next ten years, for Jamestown continued to serve as the capital till the last year of the century, and the church was in use for many years after that. The style of the tower suggests that it belongs to the earlier period rather than the date of the reconstruction.

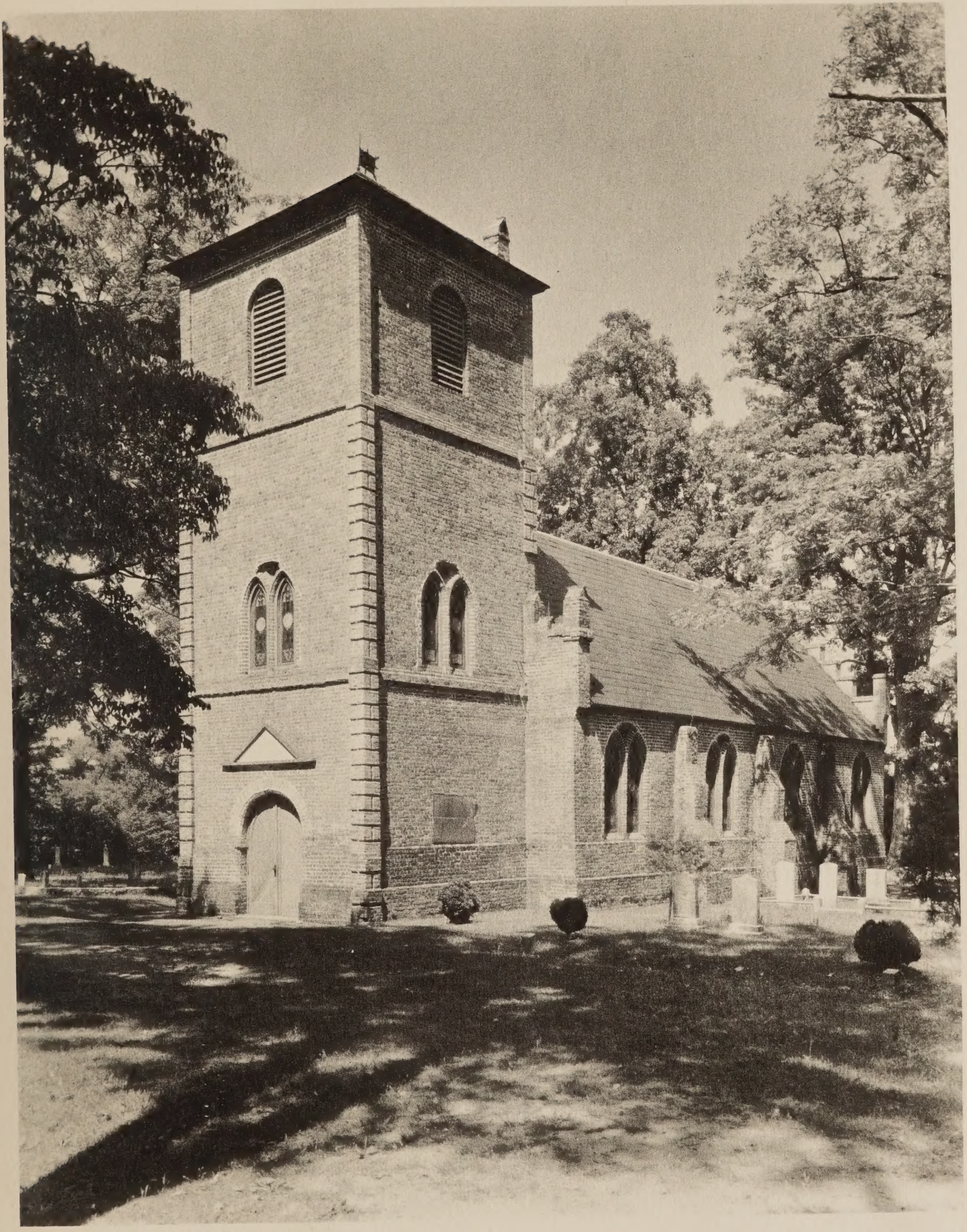


ST. LUKE'S CHURCH, ISLE OF WIGHT COUNTY

IN the preliminary chapter, introducing this series of brief notes the assertion has been ventured that the only true Gothic church of seventeenth century vintage in Virginia and, perhaps anywhere in the Atlantic states, is that traditionally known as the Old Brick Church in Isle of Wight County. Originally this region was designated as the county and parish of Warrosqueake (to use the simplest of many spellings of the Indian name), and was settled as early as 1619 by a certain Captain Christopher Lawne, who gave his name to Lawne's Point, which is only eleven miles from Jamestown on the other side of the river. Very early in the history of the Colony the country south of the James was invaded by dissenters, or separatists. To the same part of the country in 1622 came Edward Bennett with a hundred and twenty settlers in the *Sea Flower*, and in spite of the Indian massacre of the same year, when fifty-four people perished on Lawne's and Bennett's plantations alone, the population increased rapidly. It was therefore a very solid community. The name of Warrosqueake was changed to Isle of Wight in 1637, the river bluff suggesting to settlers from the old country the cliffs of the English island. Besides, some of the pious entertained a strong prejudice against "heathenish" native names.

The story is that when Tarleton's troopers were galloping about the country in 1781, upon a rumor that they were about to make a descent upon Smithfield, the county seat, to destroy the records, the wife of the deputy clerk, one Francis Young, took these records and buried them. When they were exhumed, among the items much damaged by damp was the vestry book labeled Number One. Before it finally crumbled to dust, several individuals took note of the date, 1632, recorded as that of the building of the Old Brick Church. Moreover, a tradition to the same effect was handed down in the family of Joseph Bridger, who superintended the building. It is also said that a brick in the original structure, which was later embedded in the woodwork of the chancel, bore the figures one, six, three, two.

Perhaps, however, the best evidence of the age of this church is the style and massive character of the construction. There is no trace in it of the later seventeenth century or eighteenth century manner. The roof fell in 1887, bringing down a great part of the eastern wall, but Bishop Meade's report of the state of the church in his time is that its "thick walls and high tower, like that of some English castle, are still firm, and promise so to be for a long time to come," though "windows, doors and all the interior are gone." The drawing of the church in the Bishop's book, and a photograph of the edifice made a dozen years after the restoration in 1894, are evidence that no considerable changes in the exterior have been made. Thus its original aspect is probably very fairly represented in essential matters by its present appearance.

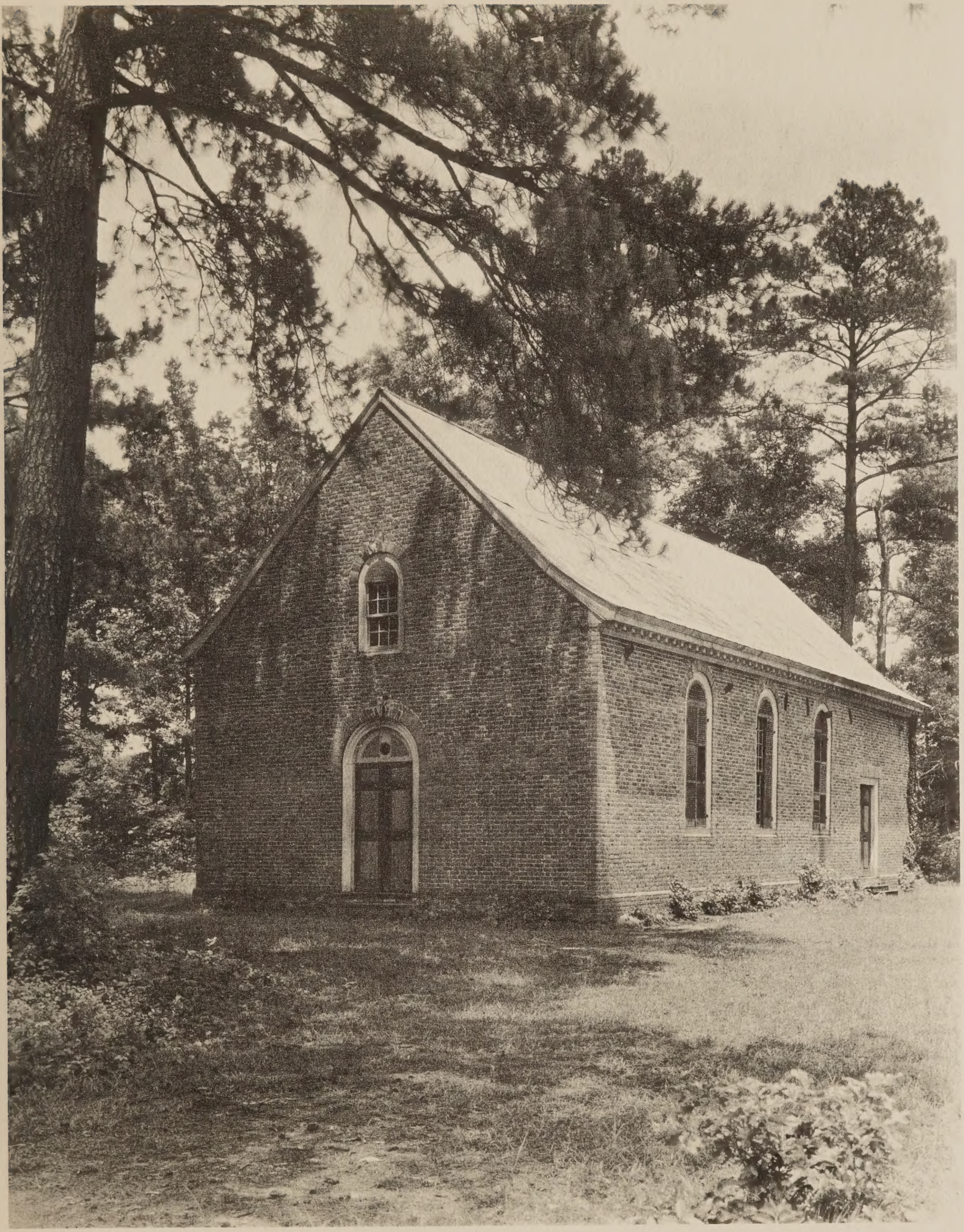


MERCHANT'S HOPE CHURCH, PRINCE GEORGE COUNTY

ONE of the very oldest of Virginia churches—after the Old Brick Church of Isle of Wight—is the little church called Merchant's Hope, which certain evidence and fair conjecture dates back to 1657 at the latest. The ship which named the settlement that built and named the church, sailed the Atlantic, as we have seen in the 1630's, and the settlement itself lay between such ancient seats as Bermuda Hundred, planted by Sir Thomas Dale, and Martin's Brandon, whereof the founder was that Captain John Martin who, along with Captain John Smith, was one of the original Council named in sealed orders, of the first hundred who came over in 1607. It is of record that it was through the Merchant's Hope "adventurers" or promoters, who had acquired the land from Martin's heirs, that Nathaniel Harrison became possessed of his great James River estate. Thus Brandon became identified with the only Virginia family which, like the Adamses of Massachusetts, is of double presidential mintage.

The church building of Merchant's Hope, a quadrangle sixty feet by thirty, with walls three bricks thick and tall round-arched windows, has the characteristic pattern of glazed headers and trim of rubbed brick. Likewise it conforms to the older Virginia type of Colonial church with a main door at the west end and two side doors close to the east end, so that the design of the intersecting aisles is a T-cross with the top toward the chancel. It differs from the later type in having in the west front, beneath the gable, a door with a round arch like the windows, instead of the classical effect of pilasters, frieze and pediment in rubbed brick. This is an indication of earlier construction, after a pattern closer to the Gothic or Norman type of the Isle of Wight Church, than that of the churches of the late seventeenth and early eighteenth centuries. Except for this detail, Merchant's Hope Church is very like Ware Church in Gloucester, dated a generation later, and representing on an enlarged and more elaborate scale what was probably the next step in the slow development of the ecclesiastical architecture of the country.

The aisles of Merchant's Hope Church are six feet wide, paved with tiles eighteen inches square, with a stamp on the under side which has led some to suppose that they were imported from England, as tradition says the flags for many of these old church pavements were. The church stands now surrounded by pines and probably never had the usual graveyard about it. The estates of the James River gentry hereabouts were so large and their houses so widely separated, that the custom of private graveyards prevailed, as it did, indeed, in many parts of Virginia. The parish is that of Martin's Brandon, one of the earliest established in the ancient county of Charles City. It is supposed that the oldest church in the parish was near Brandon itself, possibly at a place to which still clings the name "Church Pastures", though no sign of a building remains.



ST. GEORGE'S CHURCH, ACCOMAC COUNTY

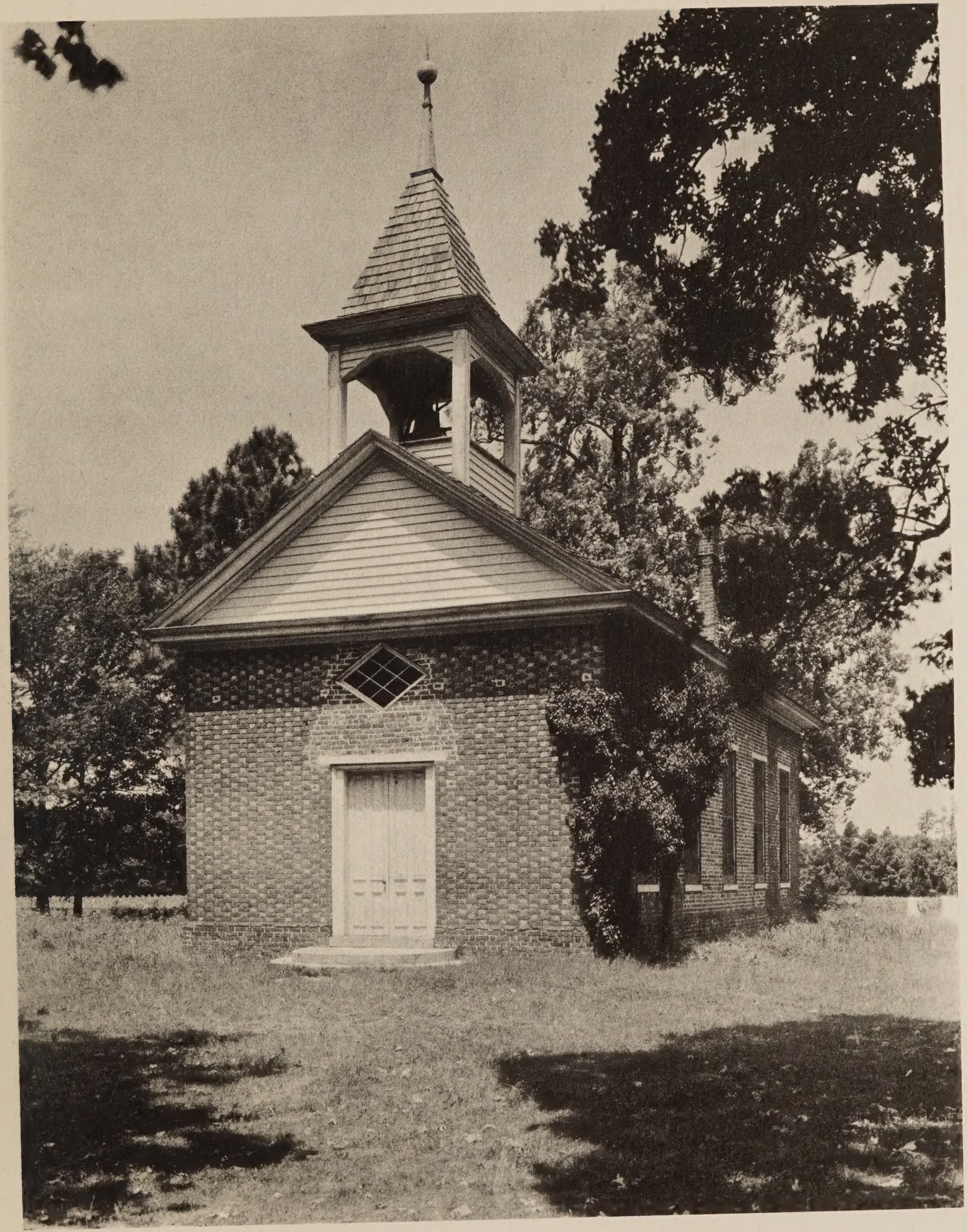
IN 1662, the "Kingdom of Accomack" was divided into the two counties of Northampton and Accomac, lying south and north respectively, along the peninsula which has the privilege, rare on our coast, of seeing the sun set in a limitless horizon of sea. At that time the old church of Pungoteague in the northern county may have been ten years old. Originally it was built in the form of a cross, the aisles within were paved with tiles, the pews were of the high box-stall pattern, and the pulpit was a lofty affair reached by a flight of steps.

Representatives of the families of Wise, Scarborough, Custis, Upshur and many others were among the pillars of the church through the century and a quarter of its existence up to the Revolution. At that time the incumbent minister, the Rev. John Lyon, was registered as of Rhode Island—links with New England are frequent on "The Shore". Parson Lyon seems to have stayed on, in spite of being something of a Tory, as George Washington's old friend and correspondent, tutor of his stepson, the Rev. Jonathan Boucher, did not stay on at Annapolis. But the Reverend Jonathan, who compared that stepson to an oriental prince, was a very stout Tory indeed.

All of the Eastern Shore of Virginia was in the possession of the Federal forces from the beginning of the Civil War, and cut off from the rest of the State. One of the incidents of military occupation was the conversion of the Pungoteague church to use as a stable. At the end of the war the building was in a condition so dilapidated that it remained untenanted as a church for twenty-five years. By that time the walls of the arms of the cross had cracked and become unsafe and these were taken down, the old bricks being applied to the reconstruction of the nave. What remains below the roof thus presents today the characteristic appearance of a seventeenth century Virginia church of the simpler type. The façade shows the usual glazed headers laid in Flemish bond. In a diamond-shaped window above the door, and elsewhere, evidences of later brickwork are conspicuous, but the charm of the old proportions has not been lost.

The roof of the reconstructed church, like that of the Glebe Church in Nansemond, departs from the seventeenth century manner which, as has been explained, sticks fairly close to elementary Norman or Gothic design. Above the old walls rises a classic pediment with the customary roof lines that go with it, the pediment being of wood. Perched on top of that is a square belfry with a peaked roof. Thus, in the total picture, Old Pungoteague looks more like a New England, or an Early Republic house of worship than a Virginia church of the vintage to which tradition assigns the original cruciform structure.

St. George's parish was one of two into which Accomac County was divided, the northern parish having the same name as the county. There were three Colonial churches in Accomac parish, one of brick and two of wood, but none survives.



HUNGAR'S CHURCH, NORTHAMPTON COUNTY

CAPTAIN JOHN SMITH crossed over from Cape Henry and landed on the Eastern Shore in 1608. He was challenged by two grim, stout savages with bone-tipped javelins. These men conducted Smith to that "proper civill savage" the "laughing King of Accomack", from which circumstance the whole region across the Chesapeake was known up to the time of Bacon's rebellion, at least, as the Kingdom of Accomack. John Rolfe, when he returned to England with Pocahontas and Sir Thomas Dale in 1616, reports a "plantacon" already established on the Eastern Shore at Dale's Gift, for the making of salt. Other settlements were made before the time of the Indian Massacre of 1622 and after that still more, because fear of the savages was widespread and the Eastern Shore Indians were notoriously milder than Powhatan's tribesmen west of the Bay.

The first church on the Eastern Shore, in what is now Northampton County, was one of logs built in 1629, probably between King's Creek and Cheriton Creek, since corrupted to Cherrystone, as Chiskiak in York has become Cheesecake. A link with New England—a Puritan streak early appeared in this region—may be found in the name of the second rector of this church, the Rev. William Cotton, ministering from 1632 to 1645. Also, in 1639 in "Nele's barque" came Nathaniel Eaton, "first principal of Harvard", and served as assistant minister till he fled to England in 1646. Cotton was brother-in-law to William Bennett, first Puritan Governor of Maryland, who himself lived earlier in this region.

A second church was presently built ten miles lower down the peninsula close to the seat subsequently named Arlington, where John Custis, an Irishman, supposed to have been at one time a hotel keeper in Rotterdam, established the family which in the male line married into that of the first Daniel Parke of Williamsburg and thus produced the first husband of Martha Dandridge, while the only daughter married Captain Argall Yeardley, son of Sir George, the Governor, whose Eastern Shore estate, called Yeardley to this day, was on Matawaman Creek. This second church was called "Magothy Bay Church."

The "frame of a church" existed in 1684 on the site of the present church of Hungar's Parish on Hungar's Creek, and the brick church now standing was probably built within the next five years or before 1691. It is a quadrangle of brick showing the glazed header pattern of the Tidewater and following very closely the James River type.

There are four large round-arched windows, headed in rubbed brick, on the side and two round-arched doors in the west front with a smaller round-arched window above. Before the Revolution the chancel was draped in crimson velvet, heavily fringed with gilt (Queen Anne was called the donor), and there was an organ, the pipes of which, when it was destroyed, served the fishermen as sinkers for their nets. At least that is the story.

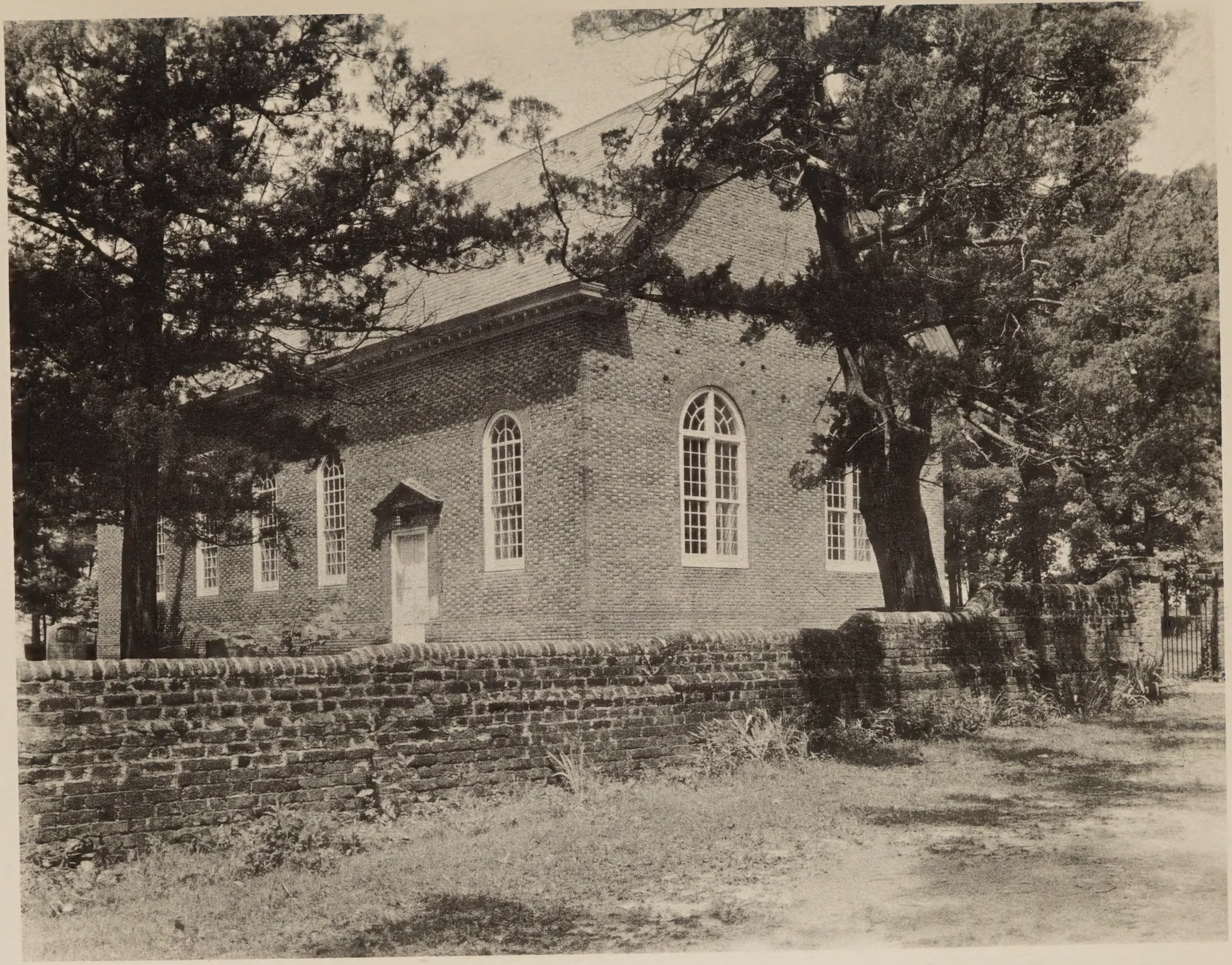
WARE CHURCH, GLOUCESTER COUNTY

DATING not later than 1690, Ware Church in Gloucester County belongs to a parish which goes back to the middle of the seventeenth century. It is a neighbor of Abingdon Church, some eight miles away, and like Abingdon, stands not far off the Indian Road or Warpath. It is a rectangular building eighty feet long and half as wide and is built of brick, showing the typical pattern of glazed headers and having walls three feet thick. The roof of the usual steep pitch, with simple brick gables at the east and west ends, had its shingles changed for slate a quarter of a century ago, and in the vandal fifties impassioned modernizers removed the tall pulpit from the side wall, the square pews, and the flagstones from the aisles. In the same spirit the chancel floor was built out to cover the tombstones let into the pavement in front of the altar and bearing the names of early worthies of the parish. Under what had been in Colonial times the servants' gallery—over the west door—was built a vestibule.

This is set down as a fair sample of the sort of "improvement" which so many of these old churches suffered in the nineteenth century, after having endured all the arrows of outrageous fortune in the eighteenth century's full quiver. The eighteenth century, however, was a century of taste; the nineteenth was one of convention. It was ruled by standard fashion imposed and slavishly followed at whatever cost to "old fashions". In this case what suffered was a seventeenth century monument of some dignity.

Fortunately the strong walls of the church have survived, and as to the exterior the Colonial effect is reasonably well maintained. Besides three doors, one in the west front and one on each side, north and south, Ware Church has a dozen tall windows with circular arched window heads. Two of these windows are in the east end, over the chancel. The side doors have the usual rubbed brick framing. But instead of being set in the middle, like the single door at Pohick, they are placed near the east end, an arrangement which allows a cross-aisle close to the chancel and leaves a place for the tall pulpit in the middle of the side wall.

About the old church and its churchyard shaded with tall trees is a well-weathered brick wall, which, from the manner in which it is built, might be nearly as old as the church—a wall, say of the same vintage as that which was built about Bruton Church. When that wall was first put up the builder was accused by Bruton's vestry of setting up a fragile thing. It was nearly two hundred years ago and the wall still stands. The families which supported Ware Church were much the same as those which supported Abingdon and the same parson often served both churches. In Gloucester County also was Petsworth Church, a very fine old church which has utterly disappeared since Bishop Meade saw it in ruins.



GRACE CHURCH, YORKTOWN

THE line dividing York County from James City County used to run along Duke of Gloucester Street, so that the capital city of Williamsburg was in both counties. Among the parishes of York was one, dating back to 1630, called Chiskiak, an Indian name which occurs in Captain Smith's narratives, but which had already, when Bishop Meade was on his rounds, been corrupted in the common speech to Cheesecake. Cheesecake it is called to this day. After a while Chiskiak, or Cheesecake, was improved into Hampton Parish, and, because one minister in Colonial times usually served both, this parish and the adjacent parish of York were linked together as York-Hampton.

In the region ecclesiastically covered by the hyphened name several churches existed in the seventeenth century. One of them was Old Yorke Church which early patents and records would place at Temple Farm or the "Old Church Field" two or three miles from Yorktown. Temple Farm is believed to have been the country seat of Governor Alexander Spotswood, who remained in Virginia after he retired from the governorship, and the old house still standing on the farm was the scene of the signing of the articles of capitulation which surrendered Cornwallis's army to Washington and his French allies.

At the beginning of the eighteenth century Yorktown, eleven miles above the mouth of the river from which it takes its name and looking out from high ground across a mile-wide stretch of deep water, was beginning to be a port of importance, and the man who was in effect the founder, was Thomas Nelson, who came from Penrith about that time and built up a large business and a large fortune. In 1696 Governor Nicholson, founder of Williamsburg, had subscribed twenty pounds for a church to be built at Yorktown. This is the church which is now called Grace Church, built, not of brick, but of what looks like plaster or concrete. The actual material is slabs of marl taken from the river bank. When the church was burned in 1815 these slabs were fused by the heat to a certain extent and then baked into a substance like stone, so that the walls served for the subsequent rebuilding, which, however, was not a complete restoration. Originally the church was a T-cross; it is now a modest quadrangle with square-headed windows and doors and is surmounted by a belfry in which is a bell recast from pieces of an old bell which tradition says was presented to the church by Queen Anne. The building on a bluff overlooking the blue waters has a low gabled roof with the effect of a classical pediment and has no suggestion of the standard Virginia seventeenth century church.

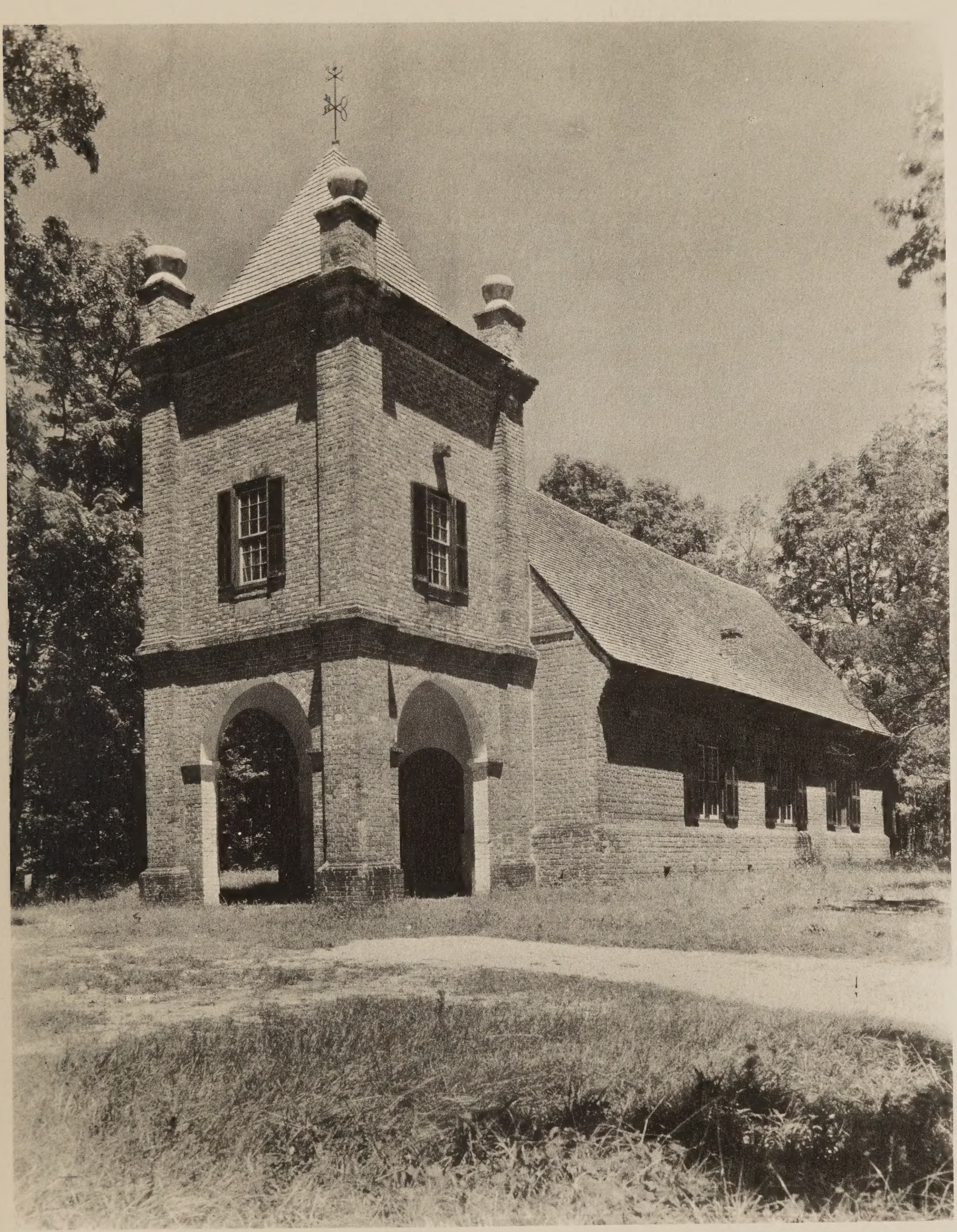
The founder of Yorktown, already mentioned, was called "Scotch Tom", though he did not come from Scotland. It was his grandson, Thomas Nelson, Governor of Virginia and General in the Continental Army, whose fine old house still stands at Yorktown, with a cannon ball imbedded in the brick wall.

ST. PETER'S CHURCH, NEW KENT COUNTY

ST. PETER'S CHURCH, in the parish of the same name, dating back to the middle of the seventeenth century, or to about the time New Kent County (in which it lies) was cut off from York, is one of the country churches with a tower which is not a nineteenth century excrescence. As such it has already come into the general survey of the field in the preliminary chapter. Erected in the first year of the eighteenth century as a plain rectangle of brick, and ordered in 1719 to have a brick wall built about it, "s'd wall to be in all Respects as well done as the Capitol Wall in Williamsburgh", the church got its tower between 1722 and 1740.

For forty years—including that in which he blessed the union of George Washington and Martha Custis—the minister of the church was David Mossom, of whom Bishop Meade records that he "was married four times and much harrassed by his last wife". A hundred years after Parson Mossom died and was buried in the chancel, St. Peter's was in the path of an army which had Richmond for its objective. It served as a stable for horses, according to an old military custom already touched upon. A record of the event exists in the names of soldiers from Connecticut, carved upon the walls of the "porch", which is the base of the tower, supported by open arches.

The present St. Peter's Church was built "on the maine Roade by the School House near Thomas Jackson's" to replace the "Lower Church" (one of two then existing in the parish) "which Standeth very inconvenient for most of the inhabitants". Just before the new church was erected the parish was served by the Rev. Nicholas Moreau, who described it as "the very worst in Virginia, and the most troublesome". This was the cleric who represented the Virginians as "affronted" at having a "Scotch-Man" set over them in the person of Commissary Blair, which "said Commissary has cast an odium upon himself by his great worldly concerns". Moreau's meaning no doubt is that Blair is too busy running the Colony and the College of William and Mary to attend to the church over which he is set as the Bishop of London's agent. We learn from this reverend gentleman's correspondence with a bishop in England (his Right Reverence of Litchfield and Coventry, already mentioned) that in the last decade of the seventeenth century Quakers were holding meetings in New Kent. Moreau had recovered for the church, he said, two families that had gone Quaker for three years past. He was so sanguine as to cherish the hope of bringing back to the fold a man of seventy summers who had been a Quaker for twenty-nine years. Evidently persecution of these people was not unremitting and they furnished a field of home missionary work for zealous Church of England parsons. Mr. Moreau, who came over with letters to Governor Nicholson, was one of those who wanted a bishop in Virginia—something to which the Vestries and the Council stood firmly opposed.



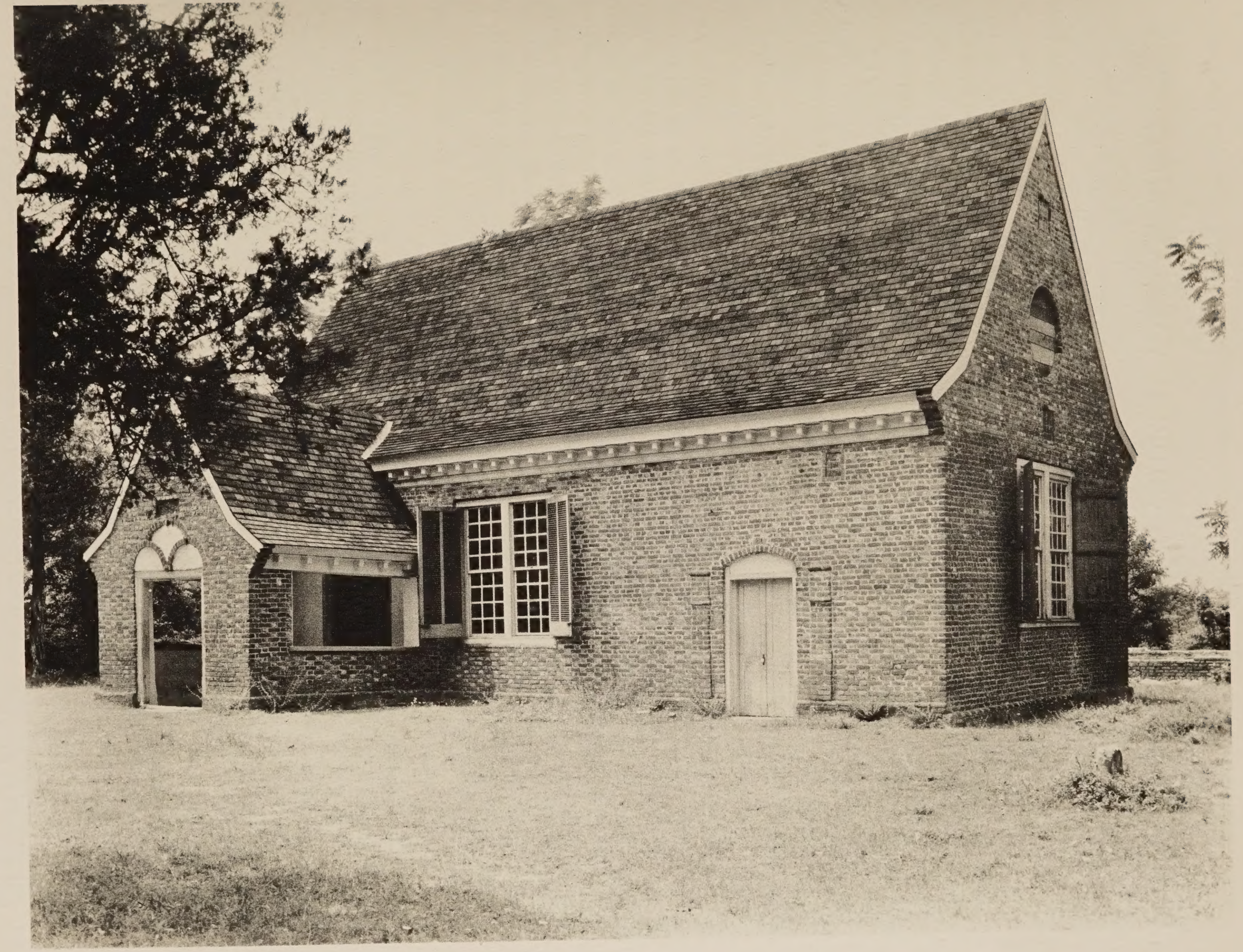
YEOCOMICO CHURCH, WESTMORELAND COUNTY

YEOCOMICO CHURCH in Westmoreland County, built in 1706, or almost precisely a hundred years after the first settlement at Jamestown, takes its name from Yeocomico River, flowing into the Potomac and dividing Westmoreland from Northumberland. It stands near the Potomac shaded by trees and protected by a brick wall, the restoration of an old one, which even in 1857, according to Bishop Meade's testimony, was "mouldering away". The church also has been considerably restored, but it remains notable among Virginia Colonial churches for the curious roof lines created by a gentler slope and then a steeper slope in the gable, and for the porch on the T-side of the cross which has the same broken roof lines. The placing of the windows is likewise unusual, and though the general pattern of the brickwork is the regulation Flemish bond and glazed header combination, there is a quaint variation of that pattern in the gable of the porch and, over the door of the porch, an unusual combination of three arches, the top one based on the two lower—suggesting the top of a mullioned window.

Altogether the suggestion of the Gothic is very strong—even if there is also a hint of Strawberry Hill or Queen Anne Gothic. Briefly, while simplicity and dignity are the notes of the typical Virginia Colonial church, quaintness is the keynote of this one. The building seems to have been in a tumble-down condition when the War of 1812 came along, but Meade describes feelingly the acts of desecration committed on it, not by the British this time, but by a detachment of our own men who were watching the British forces in the river. In the good Bishop's words, the baptismal font was "used as a vessel in which to prepare the excitements of ungodly mirth" until it was rescued by a "venerable man of the Presbyterian connection."

Mary Ball, who afterwards married Augustine Washington and became the mother of George, used to attend this church in her girlhood, riding over (on her young dapple gray horse, perhaps) from the home of her guardian, Captain George Eskridge, at Sandy Point near by. Not far away is the region of Nomini Creek upon which stood Nomini Hall, the seat of Councillor Robert Carter, grandson of the first Robert, called King, where the young Princetonian, Philip Vickers Fithian, was tutor, and delighted among other things in the Councillor's performance upon the harmonica. Nearer Nomini Hall, however—and vanished now like the Hall itself—was Nomini Church which Fithian could see as an agreeable prospect from his bedroom window.

In the neighborhood—on Pope's Creek—was Wakefield where Washington was born, and along Nomini Creek, Bushfield where Washington visited his brother, John Augustine. On Nomini Cliffs above the Potomac still stands Thomas Lee's great house Stratford, now being made into a memorial of Robert E. Lee, who was born there, in right of Light Horse Harry's earlier marriage.



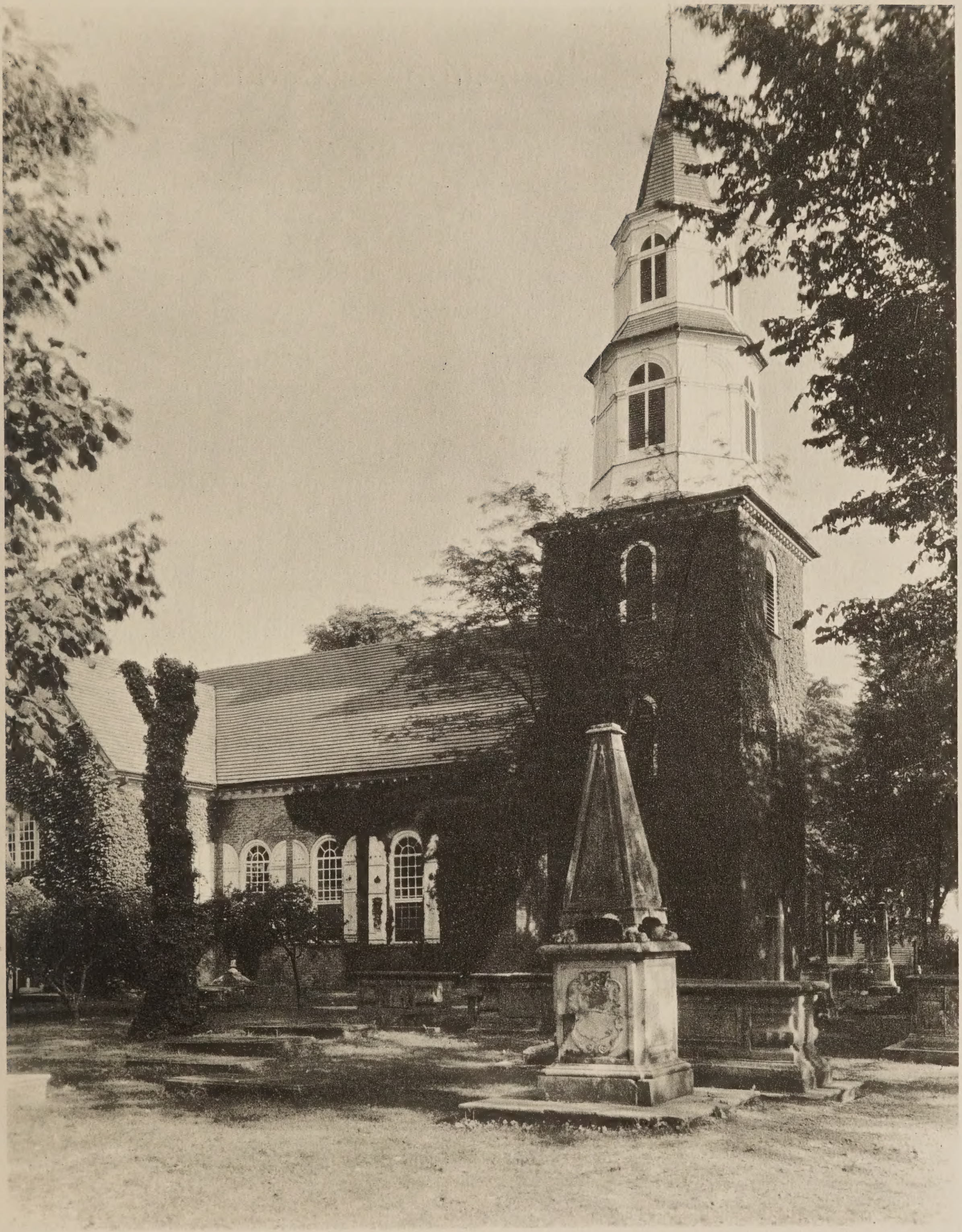
BRUTON PARISH CHURCH, WILLIAMSBURG

BRUTON PARISH CHURCH in Williamsburg was, as we have seen, the metropolitan or court church of the Virginia Colony. The present handsome brick building with its square tower and graceful steeple, set in a churchyard surrounded by an ancient and solid old brick wall, was built between 1710 and 1715, or very soon after the capital of the Colony was moved from Jamestown, and the old village of Middle Plantation renamed in honor of the reigning king, William of Orange. The building of the church was a joint enterprise of the vestry of the parish, the House of Burgesses and the Governor, Colonel Alexander Spotswood, a soldier of distinction in the campaigns of the Duke of Marlborough, and one of the men who contributed most substantially toward the progress of the Colony of which Williamsburg remained the seat of government till 1779, or for the better part of a century.

This Colonial capital was, in fact, only a village, which stretched for a mile along the broad length of Duke of Gloucester Street, extending from the College of William and Mary to the Capitol, the first building in America to bear that Roman designation. At right angles to Duke of Gloucester Street stretched an avenue, two hundred feet wide, called the Palace Green, because the Governor's house was placed at the head of it. Bruton Church stood, and still stands, on the corner where these two wide ways meet. Close by is the Market Square, bisected by Duke of Marlborough Street with the old Court House on the north side, and on the south, the famous Powder Horn, from which, under Lord Dunmore's orders, Captain Montague's "crabs" (otherwise red-coated British marines) removed the Colony's powder; thus bringing down upon the Governor, Patrick Henry at the head of his militiamen from the counties on the north bank of James River as far up as Hanover.

James Blair, Commissary of the Bishop of London, and jointly with Governor Francis Nicholson, founder of William and Mary College, was not only president of the College, but rector of Bruton Church for many years. Up to the Revolution it was attended by all the important persons in the Colony. As restored in 1905, the old-fashioned high pulpit faces once more the Governor's throne-like pew with its canopy surmounted by the Royal Arms of Britain, while in the transepts are square pews marked with the names of distinguished Virginians.

In the gables of the apse and the transepts of Bruton Church are large round windows, slightly flattened, a peculiarity which makes it likely that this feature was borrowed from the original building of William and Mary College, the plan of which tradition ascribes to Sir Christopher Wren. At least it is true that similar windows are still to be seen in the wings of the so-called Wren building, unchanged details in spite of fires and the rude impact of two wars.



CHRIST CHURCH, MIDDLESEX COUNTY

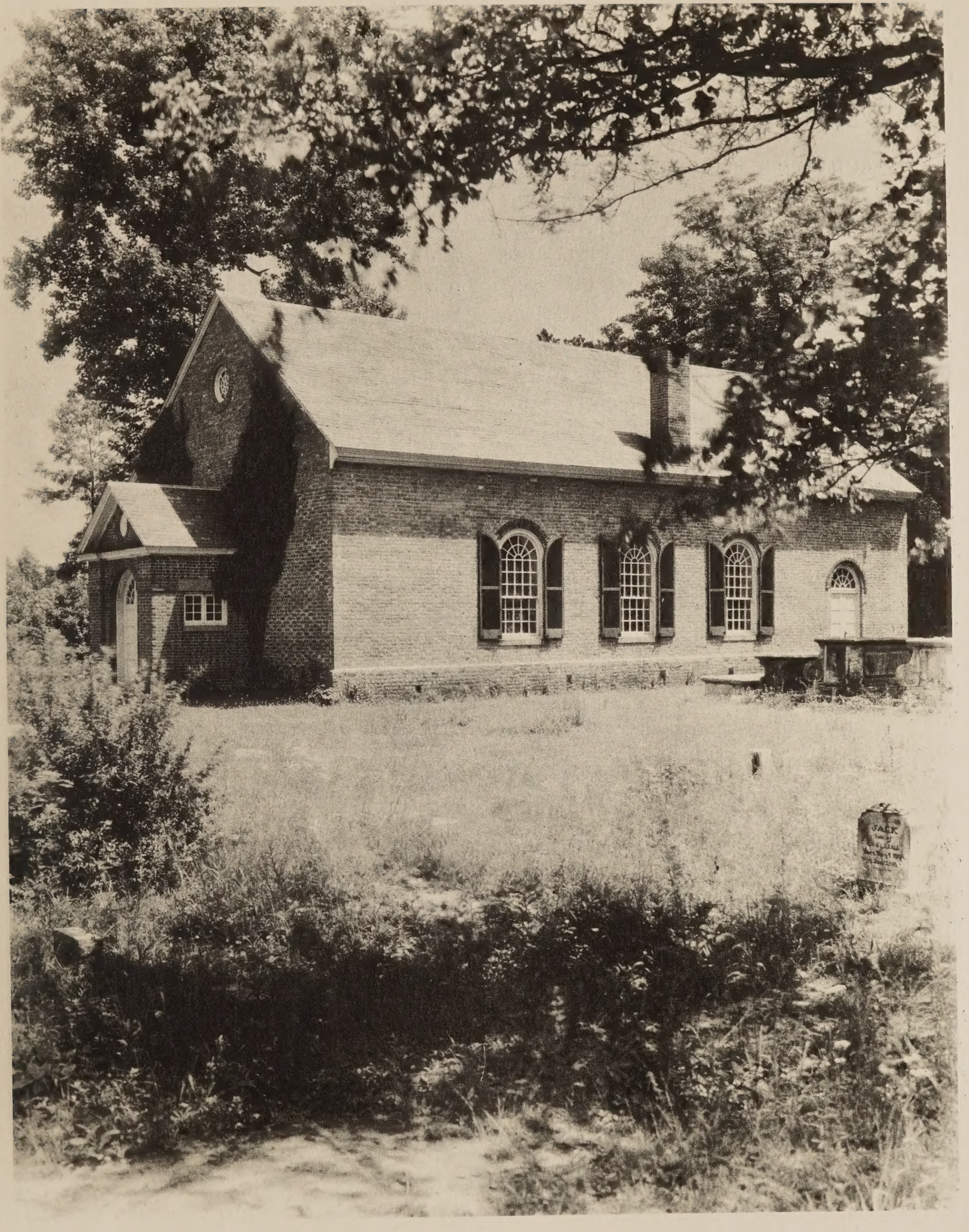
ORIGINALLY Christ Church Parish near the mouth of the Rappahannock straddled the river. In 1666 Lancaster became the county on the tip of the Northern Neck and the region south of the Rappahannock and north of the Piankatank became Middlesex County. Thus the one parish of Christ Church became two. The one north of the river in Lancaster became the parish of King Carter and his church. The one south of the river in Middlesex is that to which belongs the old brick church at Urbanna with which we are here concerned.

It was in the very year 1666, or ten years before Bacon's Rebellion, that the vestry ordered the original church to be built and placed it at a point midway between the country seats of the Wormeleys and the Grymeses, thus testifying to the importance of these families in the community. These seats were known as Rosegill and Brandon, and the churchyard of the present church—which stands on the site of the old—provides in its tombstones a register of both Grymeses and Wormeleys with the record of the intermarriage of the latter family with the Tayloes of Mount Airy—one of the very small number of the great old houses on the Rappahannock which is still handsomely kept up by the original owners.

Buried in the churchyard also is Sir Henry Chicheley, who served as Deputy Governor of Virginia. In the lists of vestrymen Sir Henry Chicheley, Knight and Baronet, and Sir William Skipwith, Knight and Baronet, always stand ahead of the other laymen, but their names do not precede that of the minister. That was the prerogative of the family paramount in the parish across the river. By the way, among the vestrymen of Christ Church, Middlesex, was that Robert Beverley who was so staunch a patriot in the time of Nathaniel Bacon's ructions, being Clerk of the House of Burgesses. He was the father of Robert Beverley, the historian.

The present church is supposed to have been erected about 1712. It was the center of a very important Colonial community up to the outbreak of the Revolution, but that community was so dispersed in the first half of the nineteenth century that the church was abandoned. The roof fell in and when restoration was undertaken in Bishop Meade's time a sycamore tree had grown up within the walls and, in the Bishop's words, "overspread" them. The church was first restored in 1840. The original type is that of the quadrangular church with the main west door, the side door or doors near the east end and the round-arched tall windows. A porch has been added of a manner of brickwork which does not belong to the eighteenth century.

In 1711 one William Churchill bequeathed to the vestry of this parish £100, the interest of which sum was to go to the minister, provided each year he preached four quarterly sermons against the "reigning vices". These are named as: "atheism, swearing and cursing, fornication and adultery, and drunkenness".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ST. JOHN'S CHURCH, HAMPTON

IT was at Kecoughtan, or Kickotan, that the original company of English settlers, after their landfall at Cape Henry in April 1607, came ashore a second time and were by the natives "regaled with tobacco and a dance." After that the little fleet sailed on up the river to Jamestown. But three years later the English were in possession of the ex-Indian village with two forts built to hold the mouth of the great stream.

This was the beginning of the settlement of Elizabeth City, so rechristened in 1619—Kickotan being "too heathen a name for a people so pious"—where later arose the town of Hampton, so that in our day grim, gray steel ships of war are anchored in Hampton Roads by the Old Point Comfort of Captain Newport and other early navigators. Even before 1619 there was a church at Kickotan. Presently Elizabeth City was a parish with more than one church, and by 1634 it became one of the original eight counties of Virginia.

The present St. John's Church was built in 1727, or soon after, of bricks burned by Henry Cary who was so busy a builder in Williamsburg. The old tower which may have been built in 1760 when a belfry was ordered, was struck by lightning during the Revolutionary War and the "Royal Arms hurled to the ground"—which pleased the patriots. In 1812 came the British again under that Admiral Cockburn who burned official Washington. Cockburn's men sacked the town of Hampton and turned St. John's Church into a barracks. Cattle were slaughtered among the tombstones and bouts between the stout fellows of the detachment were pulled off in the churchyard, while the streets, once trodden by those Indian dancers, became the scene of a "saturnalia of lust".

After this desecration the church was left to decay, and in 1824 only bare walls and a leaky roof remained. Repairs were then begun and the church was in use again in 1861. In that year it was burned when, on the approach of the Federal forces, the citizens of Hampton set fire to their own town. In the following years squatters built shacks against the roofless walls and the sacred enclosure served as shelter for their domestic animals. But within less than a decade the fire-scarred church had been restored to use, if not entirely to its Colonial aspect.

It was in the eighties of the last century that the present square tower was built at the southeast corner of the chancel—the older tower having been destroyed in the fire. Leaving out the tower, the old walls, still standing with their pattern of glazed headers and trim of rubbed brick about the round-arched windows, preserve the effect of the Colonial cruciform type, with its harking back to the design of the early Gothic or Norman style of ecclesiastical architecture. The tower, like the tower of St. Paul's, Norfolk, which it closely resembles, is merely a brick tower in a modern imitative Norman manner, but a certain effectiveness in the group is obtained.

VAUTER'S CHURCH, ESSEX COUNTY

MOST literally a crossroads church, set in the fork of two ways, near Blackburn's Creek in Essex County, is Vauter's Church, one of the most perfect surviving examples of the cruciform steep-gabled brick church of the early years of the eighteenth century. Makeshift recovering has left unmarred the lines of the original Gothic-angled roof, indicated by the border pattern of rubbed brick in the gables. The borders of the same brick about the tall round-arched windows and the two low pediment-capped doors are marvels of good craftsmanship and are admirably preserved, and the same is true of the Flemish bond body of the walls with their glazed headers.

Above the pedimented door of the west gable are set to left and right, small windows to light the gallery with which that arm of the T-cross was furnished and under which—subsequently perhaps—was built a vestry room lighted by a small window into the church. Another gallery over the south door was the organ loft, and here are no windows. The high square box-pews were long ago cut down to afford a better view of and by the occupants, but the flags of the paved aisles have not been taken up and, though "modern" chancel furnishings in the nineteenth century bad taste inevitably invaded the place, the tall pulpit with its winding stair and the reading desk on the first landing was left against the wall, still draped with its crimson hangings.

The quaint name of the church, one of two churches in St. Anne's Parish, is a tribute to the Vauter family which owned lands adjacent. One of these Vauters was a surveyor, like George Washington and like Theoderick Bland who laid out Williamsburg for His Excellency Governor Nicholson, general manager of moving day for Colonial capitals both in Virginia and Maryland. The date customarily assigned to the building, 1731, is the date inscribed on a brick in the south wall, but odds and ends of evidence lead to the impression that the church may in fact go back to 1720, or even earlier.

Like so many old churches Vauter's fell into neglect after independence brought disestablishment. Bishop Meade records that the doors stood open to man and beast and the place was untended for many years. When stray Episcopal parsons came that way and services were arranged the great Bible belonging to the church was carried across the fields on the head of a negro manservant from the house of the Baylors at Marl Bank, representing one of the old county families who for generations supplied vestrymen and church wardens to St. Anne's Parish. It was one of the Baylors who gave Meade the story of how Mrs. Muscoe Garnett, when people in the neighborhood began carrying away the paving flags from the aisles and even the bricks of the walls, saved the old church by claiming it as her own and threatening the vandals with the rigors of the law. Her family did, in fact, own land adjacent to the church—and the pretext served.

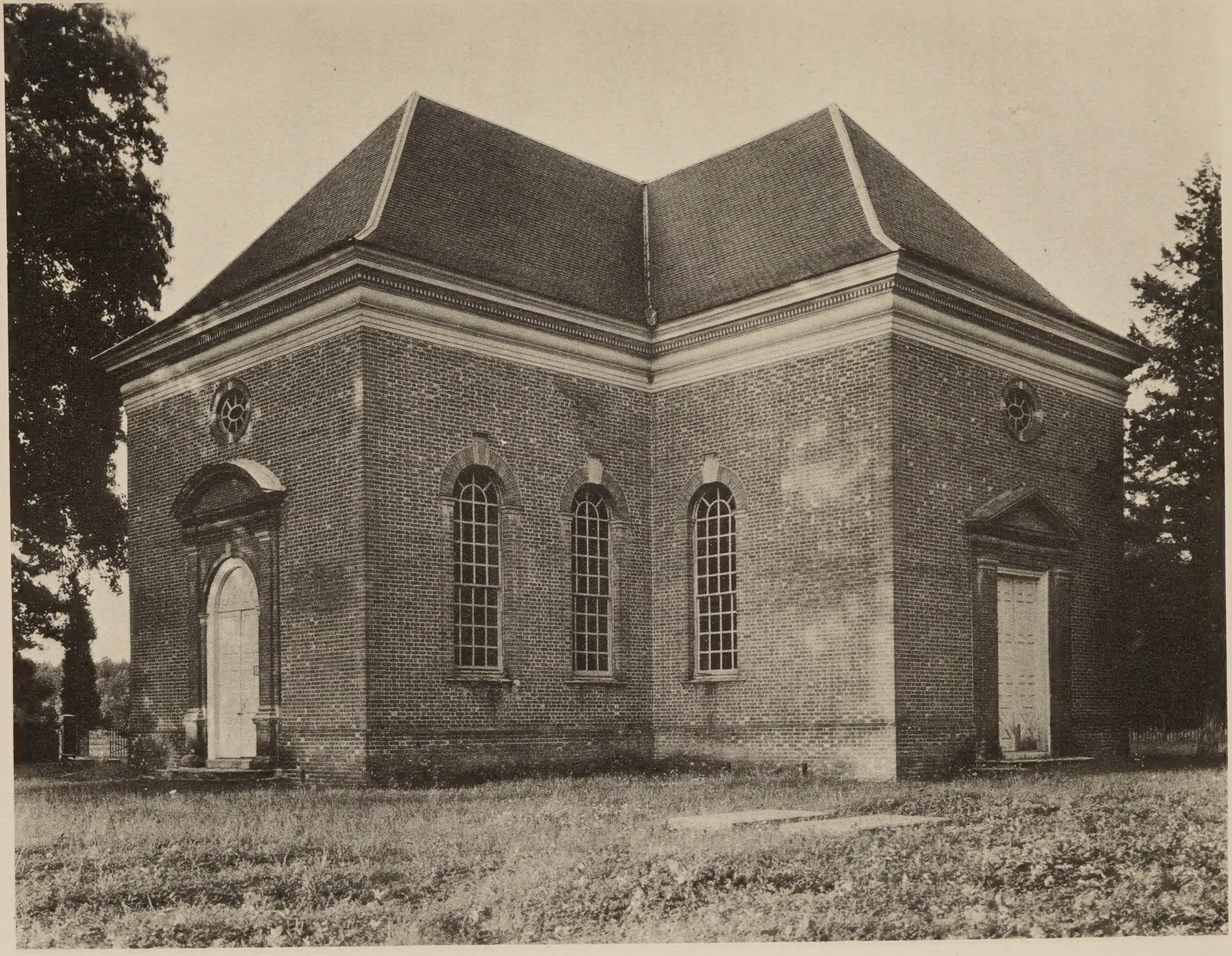
CHRIST CHURCH, LANCASTER COUNTY

LANCASTER COUNTY, now the mere fag-end of the Northern Neck between the Rappahannock and Chesapeake Bay, is the mother county of all the Rappahannock country on both sides and all the way west. It was created in 1652. Two years later John Carter was a Burgess from Lancaster and Commander-in-Chief of forces sent against the Rappahannock Indians. It was this John Carter, founder of the clan, who built before his death in 1669—as a contractor, not as a donor—the first church on the site of the present Christ Church, near Irvington. The present church was built at the charge and according to the directions of John Carter's son Robert, who died, in his turn, in 1732, soon after the building was finished.

This is the Robert Carter, called of Corotoman and often also "King" Carter, who was, like William Byrd of Westover, not so much a planter as a man of big business with many irons in the fire. One of these irons, in Carter's case, was the management of the great estates of Lord Fairfax and Lord Culpeper. He was also a trader on a large scale and many ships came to his wharfs on the Corotoman River, serving the eight-thousand-acre estate extending to Irvington and Kilmarnock, near which his great house used to stand. For this reason Bishop Meade fancied that King Carter's church might really be built with brick from England instead of merely "English brick." However, that matter is disposed of by King Carter's will which gives instructions to his sons in case of his death, and specifically devotes "the bricks which are now made and burnt" to the church-building project.

Primarily it was to prevent removal—the old church having become too small for the needs of the attendants—to a point more convenient to the other parishioners, that Robert Carter undertook to build the new one at his own expense, thus protecting the burial place of his family which was in the chancel of the old church. Besides that chancel and a great pew therein, he reserved a fourth of the new church for his servants and tenants, who were many. These dependents were among the parishioners whom we have seen waiting for the great man's coach before going into service.

Left utterly aside by the march of progress, this church, which is probably the finest of all the old Virginia churches, is the best preserved of any of them. The three-foot brick walls with their glazed headers are as good as new. The high square pews of black walnut remain, the smooth stone flags of the aisles, the "high, and lofty pulpit", the great Carter pew opposite, and the coved and groined cruciform ceiling; for the plan of the church is that of a true Greek cross sixty-eight feet either way. At the east end are the heavy tombstones of the builder of the house and two of his wives. Around are woodlands, and in the churchyard spreading walnut trees. Even before this church was built the Carters wrote their names in the vestry book, large and round, ahead of the minister's name.



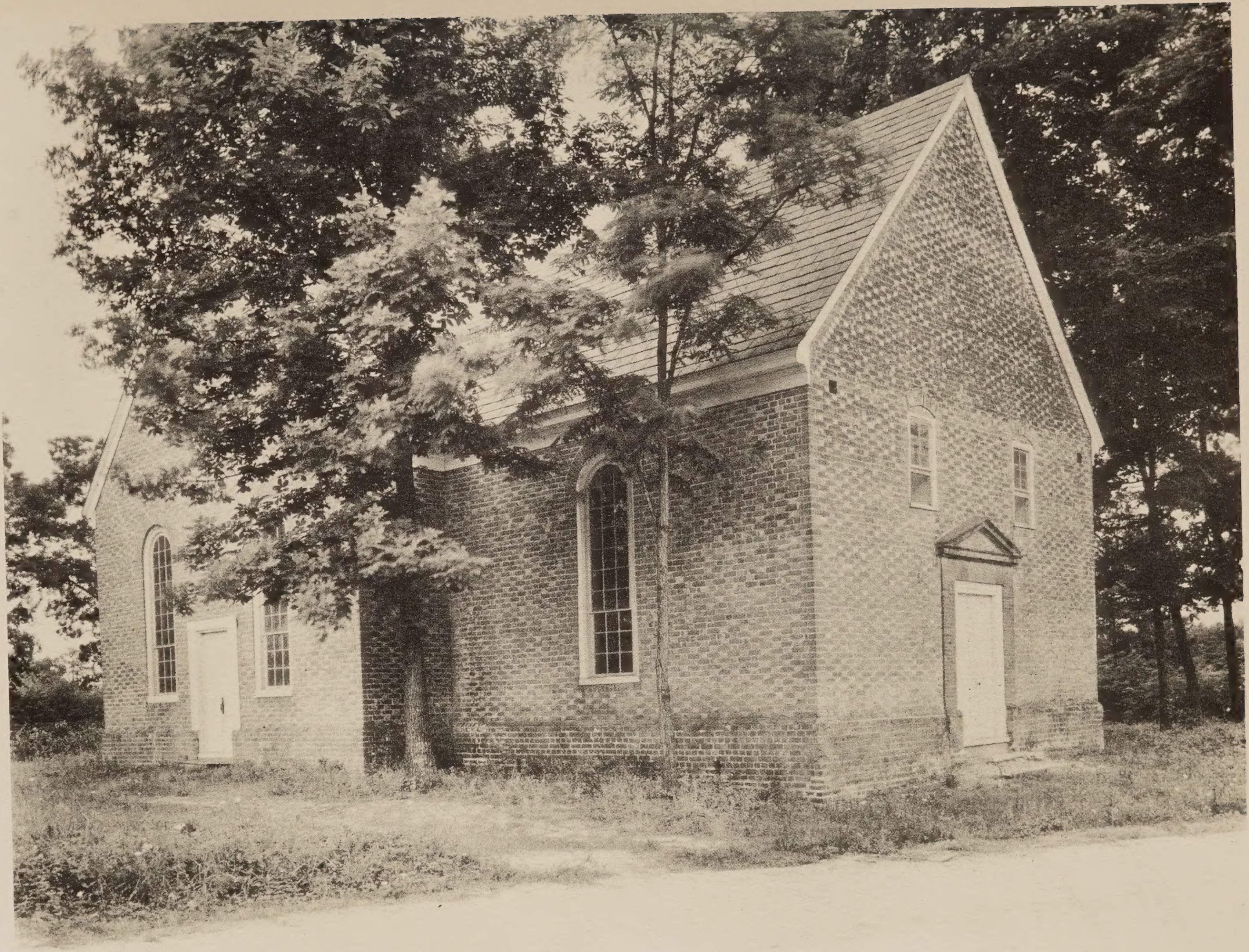
ST. JOHN'S CHURCH, KING WILLIAM COUNTY

AS far back as the middle of the seventeenth century a parish called St. John's was established north of the York and Pamunkey Rivers with a parish called St. Peter's on the south. The southern parish became St. Peter's, New Kent. The northern parish became, when a new county was formed out of King and Queen in 1701, St. John's, King William. Later a parish called St. David's was set up and at least four substantial brick churches were built in King William before the Revolution. This we know because all of them were still in existence, in a fair state of preservation, in the decade before the Civil War. Two were quadrangular, St. David's and Mangochick. Two were cruciform, Acquinton, described as very large; and St. John's, the only one which remains, the date assigned to it being 1734.

It has been mentioned in the preliminary chapter, as a typical example of the cruciform church with the gables and steep-pitched roof of Gothic derivation, the round-topped windows arched in rubbed brick, and the door framed in rubbed brick surmounted by a pediment. In the gables of the transepts are two round-topped windows with a small circular window above—which is an unusual combination in this type of church. The walls are of the standard Flemish bond with glazed headers and the proportions are pleasing.

When Bishop Meade's book was written all four of the old churches in King William seem to have been regarded as common property and used by any denomination that had a minister handy to hold services. Already at that time the grove of trees about St. John's Church had disappeared and there was no graveyard about it — whether because the tombstones had vanished or because there never had been any, as in case of Merchant's Hope, the good Bishop's informant does not say. In this, as in the other surviving old churches in the county—in some of which the flagstones remained in the aisles—the high-backed pews had given way to benches, and the tables of the commandments, the orthodox decorations of the chancel wall, were no longer to be seen. Only within the last three years was old St. John's rescued from neglect and partly repaired. Once more, too, as the young trees have grown up the church in summer is framed in green foliage.

Notable among the parishioners was Carter Braxton, signer of the Declaration of Independence, and as the Dandridges, family of Martha Washington, belonged in St. Peter's Parish to the south, this one connects itself with the descendants of the excellent and able Governor Alexander Spotswood. The Reverend Henry Skyren, who was minister of the parish, married Mary Moore, whose mother was Kate Spotswood. A son married a daughter of Robert Temple, who became master of Ampthill after Archibald Cary died a bankrupt and the estate of that testy patriot passed from the hands of a family of notable builders, leaving not so much as a gravestone to their name in the well-walled family burial ground.



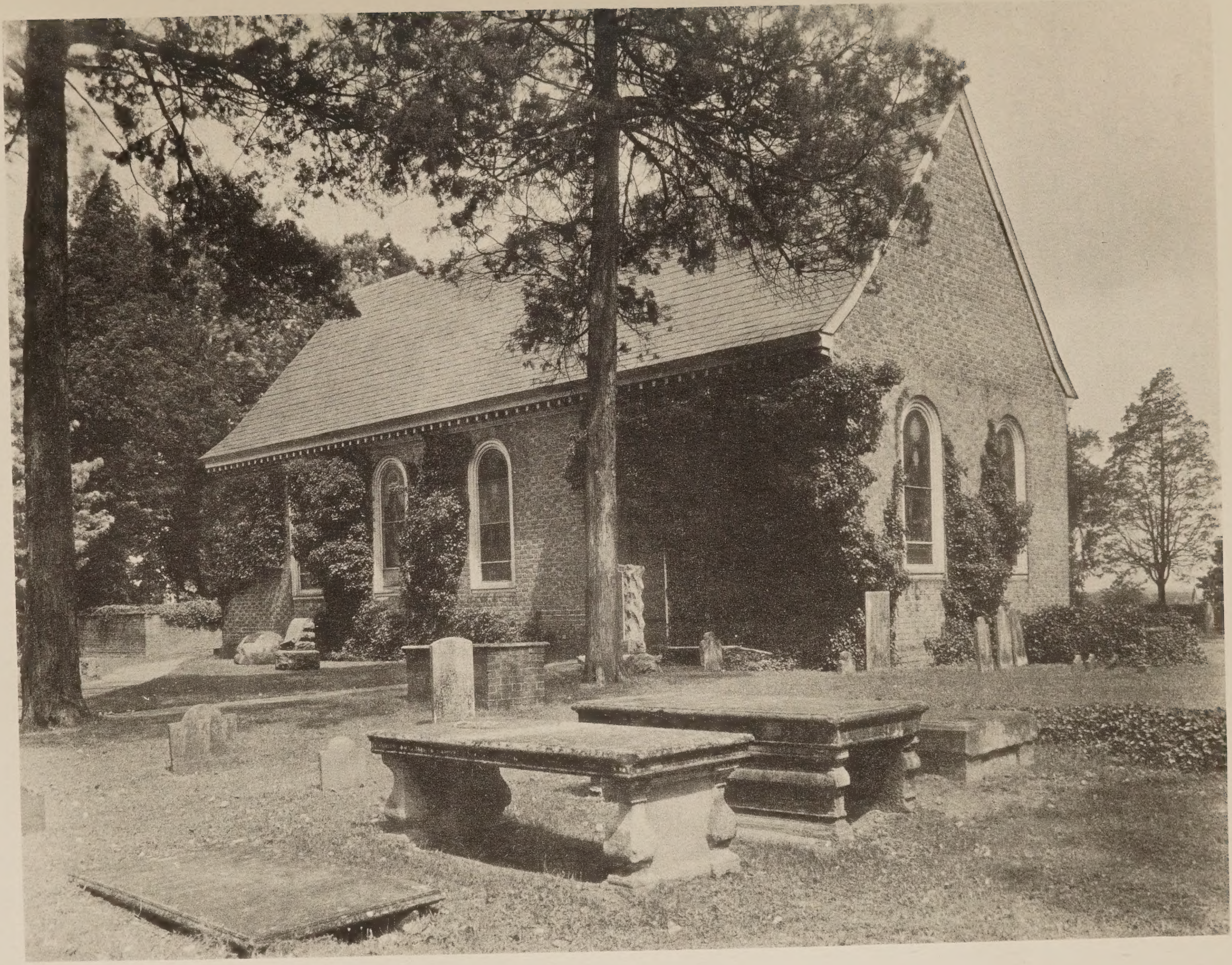
BLANDFORD CHURCH, PETERSBURG

IN 1642 the General Assembly of Virginia established the "plantation upon the Appomattock to be bounded into a parish by themselves" and to be called Bristol Parish. As has been noted, this parish included Sir Thomas Dale's settlement at Bermuda Hundred where the Appomattox joins the James. In 1733 Colonel William Byrd of Westover, to quote his own words, "laid the foundation of two large cities. One at Shaco's, we called Richmond, the other at the point of Appomatuck, to be named Petersburg." Already near this point, then known as Peter's Point, was a settlement called Blandford after the family which furnished the Theoderick Bland who once owned Westover and the second Theoderick, who laid out Williamsburg under Governor Nicholson's direction.

Churches had existed in Bristol Parish, of course, for ninety years, and there has been argument about them and about as to where and what they were. But the church called Blandford Church was ordered to be built in the very year of the founding of Petersburg and was in use in 1737. Vestrymen responsible for the building included Colonel Robert Bolling, Captain Peter Jones — for whom Peter's Point was named—and "Mr. Theoderick Bland."

The original building, set "on Wellses Hill for the convenience of this parish," was a quadrangle of brick sixty by twenty-five feet with "compass ceiling" and "compass windows"—for so the round arch was accurately described. The aisle was ordered to be "six feet wide and laid with Bristol Stone", and the roof "covered with plank and shingled on that with good Cypress Hart Shingles." For the west end there was to be a gallery with a window "as big as the pitch will admit." Between 1752 and 1764 an addition on the south side made the plan of the church a T-cross, and about the same time a wall five feet high was built about the churchyard. It was a few years later that Bristol Parish and that of Martin's Brandon, marching with it, consulted together about a common poor house, and the joint committee of the two vestries recommended as an adjunct to this poor house a free school for poor children. Alexander Bolling and Theoderick Bland were on the committee, but we do not hear that any free school was established.

After the Revolution Petersburg prospered and Blandford, which had been a busy tobacco port, fell into a decline. The Blandford Church was deserted and took on the aspect of an ivy-clad ruin. About 1880 it was repaired with a slate roof—and otherwise incongruously. It is now become a Confederate memorial chapel with stained glass windows very much out of keeping with the Colonial style, but it is still ivy-clad and picturesque. Petersburg has had two sieges, the famous and bloody one of 1864-1865—ten long months—and that in 1781 when Lafayette cannonaded the British in the town and General Phillips was killed and buried (they say) at Blandford.



FORK CHURCH, HANOVER COUNTY

IT was the county of Hanover which nurtured Patrick Henry. Two surviving buildings in that county of nearly the same age are the old courthouse in which Henry argued the "Parsons' Cause" and made his mark as advocate and orator, and the old Fork Church, which some say, is rightly called St. Martin's, after James Gibbs's Church-in-the-Fields in London. The old Fork Church, which is a dozen miles from the courthouse, is so called because it stands between the North Anna and South Anna Rivers close to the point where they unite to form the Pamunkey.

The date of the building of the church is given as 1735 and the proportions of the brick structure are unusual. It is seventy-five feet long and the width is only one-third of the length, one-half being the customary relation. The brickwork is in the orthodox Virginia style and the roof the sort which is characteristic of the simple quadrangular Colonial church. Less characteristic are the low porticoes with classical columns over the doors, which are placed at the southern end and near the northeastern corner.

These columns, which are built of brick, have been noted as correct in classical design, including the entasis or swelling in the middle. In the absence of record to the contrary, it may reasonably be assumed that the porticoes were not a part of the original design of the church. Not that it is intended to be dogmatic about this matter of the period of porches, following the fashion set by Fiske Kimball. It is now quite certain that porticoes did exist in Virginia and in Maryland before Thomas Jefferson made porticoes the rage, but porticoes on Colonial churches are most exceptional and, in the church of the old Fork type, the porch, if there was one at the beginning, would more logically assume the form of the porch at Yeocomico in Westmoreland County. On the other hand it may be said that Yeocomico is thirty years older, and has been much restored.

The old Fork Church has a communion service which escaped Colonel Tarleton and his rough riders, and likewise did not fall into the clutches of the Overseers of the Poor when, as heirs of a civil function of vestries, they were annexing all possible church property after disestablishment. It was Mrs. Berkeley of neighboring Airwell who defied the British raiders; it was she also who stood firm against the acquisitive administrators of alms.

Rosewell Page notes that Dolly Madison that was to be may have sat in one of the high square pews—now gone, of course—and that it was near by at Offley that Governor Nelson, the hero of Yorktown, lived in his old age on what was left of the land originally granted to his grandfather. The Marquis de Chastellux, French Academician as well as French general (and decorated with an honorary degree from William and Mary), came thither to see his companion in arms of the Yorktown campaign which had ended to the tune "The World Upside Down", played by the British bands.

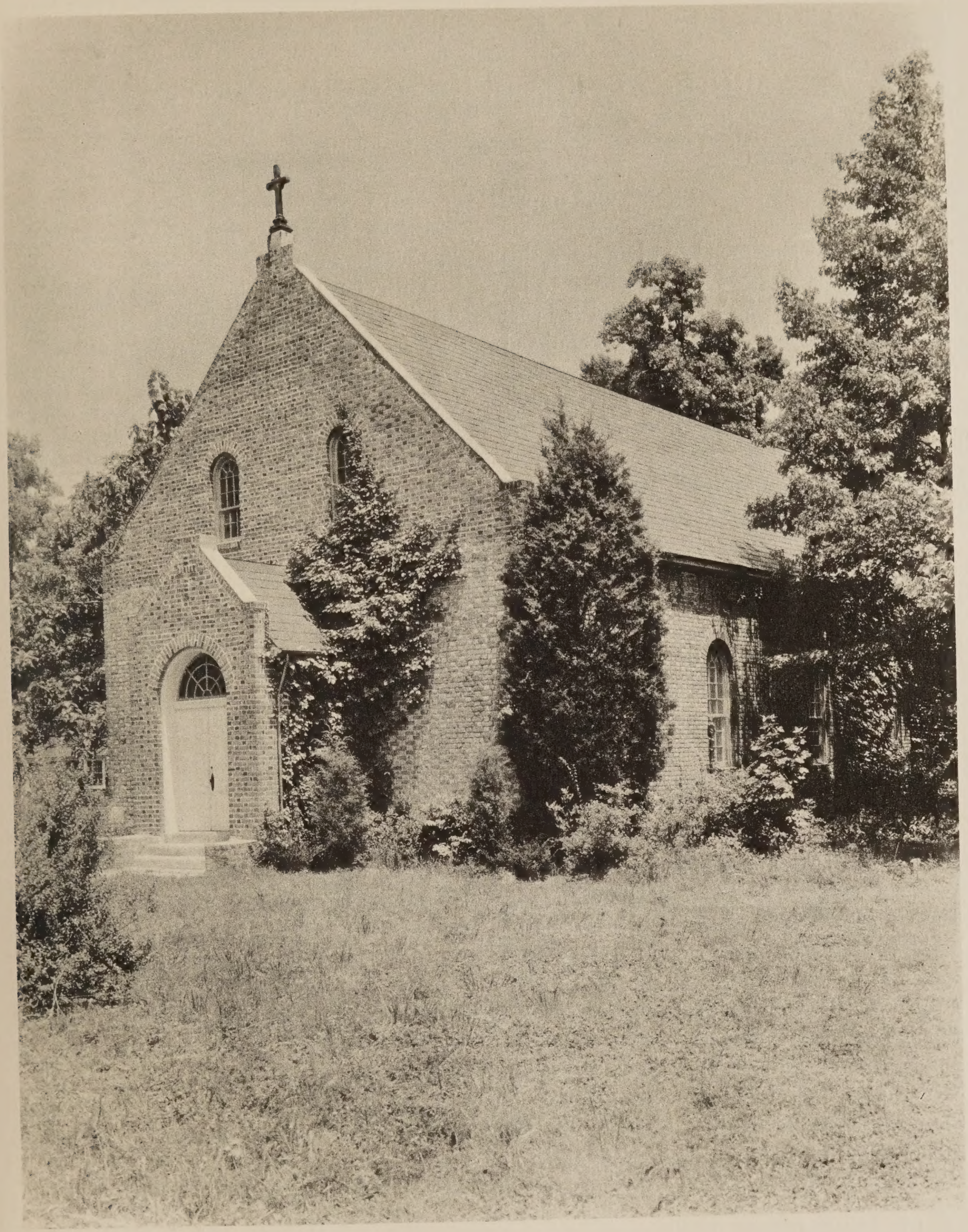
IN Lynnhaven Parish—the northeast point of it—is Cape Henry where the original batch of Jamestown settlers first touched Virginia soil. The parish is named for Lynnhaven River, inseparably associated with oysters from the Chesapeake, and the river was named for the town of Lynn in English Norfolk. A shipbuilder set up on the Lynnhaven River in 1620. And it was in Lynnhaven River, in the first decade of the eighteenth century, or nearly one hundred years later, that Grace Sherwood, accused of being a most persistent witch, stood trial by water, "swimming when therein and bound contrary to custom". After this feat Grace was remanded to jail and lived to a ripe old age, the place of her trial being handed down to posterity as Witch Duck.

On the bank of the Lynnhaven River was built on a point of land in 1723 a brick church which had a curious fate. Certain fishermen dug a channel across the point for their boats, the stream took the new channel for its own, and the tides cut away the bank on which the church stood, and the graveyard fell gruesomely into the river—the very Lynnhaven in which Grace, the witch, had been able to swim though "stripped naked and cross-bound right thumb to left toe and left thumb to right toe"—supposing the executioners obeyed the letter of the law.

To replace the church thus cut off a larger church was built in a safer and more central place. It was ordered to be sixty-five feet long by thirty wide and fifteen feet high, the walls three bricks thick from the ground to the water table, and above that two bricks thick—which gives you a fair idea of the specifications for the brickwork of an average Colonial church. Peter Malbone, builder, delivered the completed church to the vestry in 1736.

That body, thereupon, assigned "the two opposite great pews for the Magistrates and their wives, and the next adjoining pew on the north side of ye church for the family of the Thoroughgoods as their privilege in consideration of the gift of our glebe by that family". At the same time it is "resolved that Mr. Patrick Hackett is a fit person to sit in the gallery to keep everybody in order". Evidently the allocation of these "great pews" did not give general satisfaction. The vestry had at the next meeting to resolve that any person who assumed to sit in any pew other than the one assigned him (or her) "shall be deemed a disorderly person and may expect to be dealt with according to law."

Such is the official record of the beginning of the Old Donation Church, though the building which survives under that name, a simple quadrangle with a Norman porch, is by some dated as early as 1694, and from the look of it might easily go back that far. In the first decade of this century the walls stood roofless "in plaintive dilapidation in the lonely woods with great trees growing up within the walls where the coveted great pews used to be". The building has now been imposingly restored.



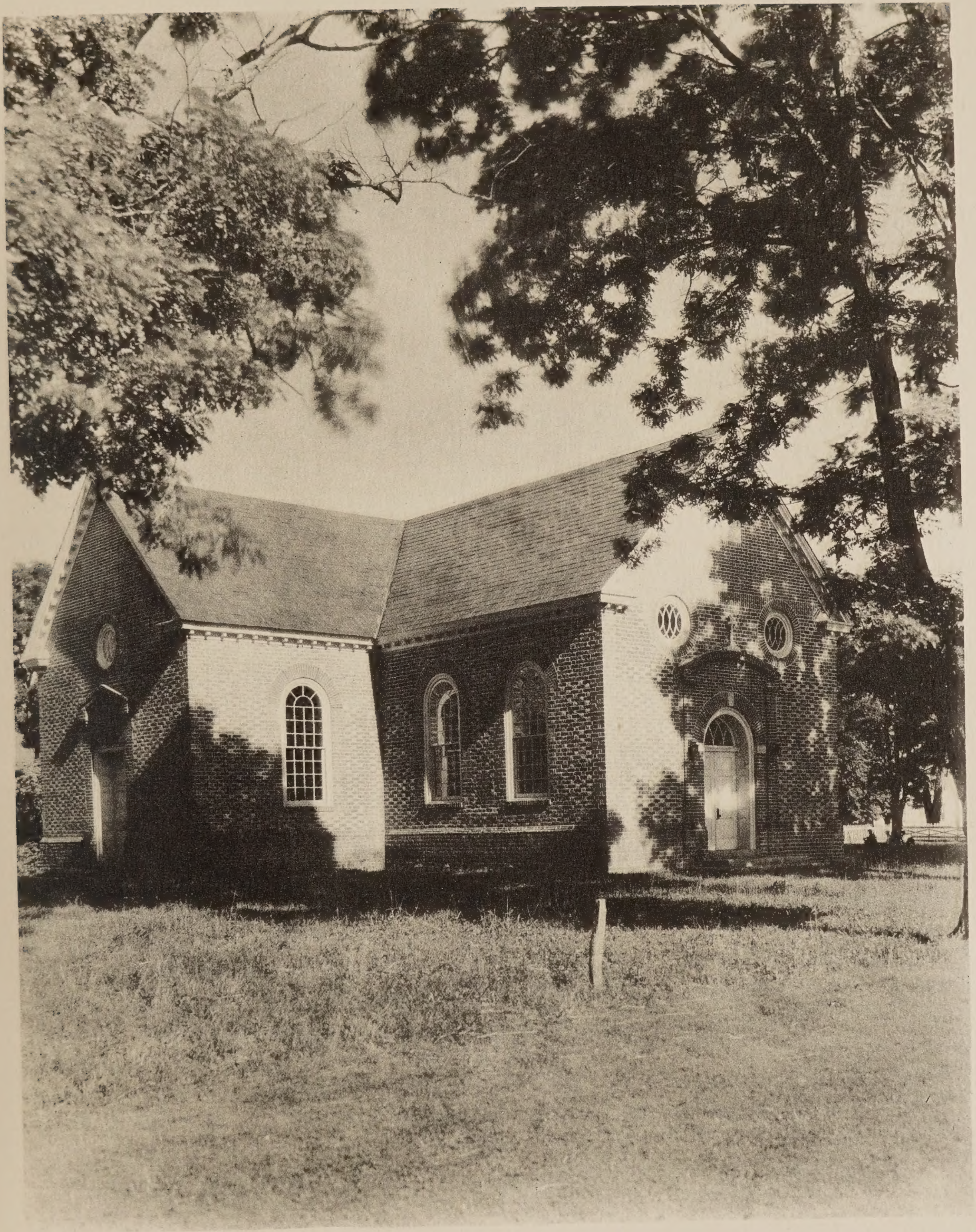
FARNHAM CHURCH, RICHMOND COUNTY

RIGHTLY called North Farnham Church, and standing on the "main road" between the county seats of Richmond and Lancaster, this old church is assigned a date about 1737. Among the families that supported it in its good days were the Carters of Sabine Hall and the Tayloes of Mt. Airy. Nevertheless, when it was rescued from ruin about one hundred years after it was built, only the walls were left of what had been a very handsome and typical church on the cruciform plan, having the usual brickwork and trim of the period and following the same general lines as Abingdon Church. That means, among other things, that it still has gable ends. This, in spite of being later than King Carter's Church in the neighboring county—North Farnham is in Richmond County—the church which presumably set the fashion of Renaissance roofs as an item of ecclesiastical architecture on the Northern Neck. Also where King Carter's Church has an oval window over the west door and Abingdon has none, Farnham has two small circular windows.

According to Bishop Meade, who was a relentless enemy of strong drink, this old church was more foully defiled than any of those that served as stables for an invading army. Not only was it left with gaping openings, so that the domestic beasts of the field, such as cattle and hogs, harbored within its walls; not only were the bricks of the ancient enclosure of the churchyard taken away piece-meal by anybody who wanted to build a chimney or repair a hearth; but the building itself was used as a distillery of what the good Bishop calls "poisonous liquors."

This, of course, occurred many years before distilling became an outlaw occupation and "poisonous liquors" an official fact. However, the distillers were vandals as well as desecrators. They broke down the doors to make a way for their wagons into the building and the baptismal font either served for making mash, or as a punch bowl—the Bishop's apostolic language is that "it was used to prepare materials for feasting and drunkenness"—till it was happily rescued from a tavern cellar and restored to pious uses.

Here we have the echo of the after-the-war looseness and the after-the-war "revival" which rebuked that looseness, a phenonenon which followed the Revolution no less than any other war which has put under heavy strain the population subjected to it. In this case, of course, there was also the swing of the tide from the liberal attitude toward life characteristic of the eighteenth century to the stricter attitude represented by the nineteenth century, the high water mark of which was called Victorianism. The interior of the old church having been gutted, Meade notes that the pulpit in the restored church was one which had stood in Christ Church, Baltimore, and was a present from the vestry of that church. Bishop Johns, who succeeded Bishop Meade in the Virginia diocese, had been rector of Christ Church, Baltimore.



GLEBE CHURCH, NANSEMOND COUNTY

IN Nansemond County in the region of the first Puritan invasion of Virginia, in the reign of Charles I, is the old Glebe, or Bennett's Creek Church. Obviously Bennett's Creek derives its name from the family of that Richard Bennett, Roundhead, who sent to New England for Puritan missionaries and who, though he began as a member of the Council, presently found it more convenient to transfer his activities to Maryland.

The glebe, of course, is the parish land or farm, traditionally in the English Church devoted to the maintenance of the parson. Each Virginia parish had, or was supposed to have, such a parish farm, and when the Church was disestablished it was enacted by the legislature that those glebes, which had been purchased with the proceeds of a parish levy, should be assigned to the Overseers of the Poor, while if the glebe was a private gift or bequest, the church should keep it. This was no more than a reasonable arrangement, because the vestry under the establishment was a civil, as well as a religious administrative body, empowered to collect taxes from all tithables and expressly charged with the care of the poor of the parish. As the manner in which a given parish had acquired a glebe was not always of record, and as the Overseers of the Poor were not disposed to give the ex-Church of England the benefit of the doubt, much litigation inevitably resulted, and bitter feuds often rent the countryside. The common appellation of the Bennett's Creek Church is a tribute to the fact that in this case the unusual happened and the church kept the glebe.

The date of the building is fixed at about 1738 by an order of Council relating to a row with the vestrymen from the Chuckatuck side of the parish. These people, who had a church of their own, balked at the idea of helping in the work of erecting the Bennett's Creek house of worship. Otherwise the most notable thing about the Glebe Church is the episode of Parson Agnew. In the spring of 1775, when the Revolutionary fires burned furiously, the Reverend John Agnew, minister of the church, after drumming up a full congregation, rose in the pulpit and preached a strong royalist sermon, from the text "Render under Caesar the things that are Caesar's". Being commanded by William Cowper, a vestryman and magistrate, to come down from the pulpit, the parson did come down and strode out of the church and through the crowd of males who, according to ancient Virginia custom, lingered outside. The next year Parson Agnew was serving with the British forces, being chaplain of the Queen's Rangers (probably a Tory contingent), in which his own son, Stair Agnew, commanded a troop.

In general plan and structure the Glebe Church resembles the Chuckatuck Church. However, instead of the traditional roof with the open brick gable it has a roof of pure classical design with a pediment. Evidently this roof is the result of "restoration" to which the walls also bear witness.

ST. PAUL'S CHURCH, NORFOLK

AS early as 1638 the inhabitants of the settlement at Elizabeth River, where the present city of Norfolk stands, were building a church. Record of a court of the "Lower County of New Norfolke" held in that year is witness and one of the justices was that Captain Adam Thorogood, whose house, still standing, is reputed the oldest in Virginia. This first church which was completed in 1641 was designated a "Chappell of Ease" and not a parish church. On the site of this chapel almost exactly a hundred years later, or in 1739, was erected the present St. Paul's Church, Norfolk, a cruciform building of the Norman or early Gothic type common to the Colonial churches of the James River country, showing the usual gables and round-arched windows.

When, in 1776, Norfolk was bombarded by the ships of the runaway Royal Governor, Lord Dunmore, and the town set on fire, the interior of St. Paul's was burned out, but the walls endured, in spite of stopping a round shot from the frigate *Liverpool*. The church was patched up for use soon after the surrender of Cornwallis ended the war, but a secession of a part of the congregation about 1800 resulted in the old church being abandoned. It was not till 1832 that the Episcopalians resumed regular services in the building which was restored and consecrated by Bishop Moore.

But St. Paul's was not yet done with war. When the Federal forces took possession of Norfolk in 1863 the church was commandeered, not as a stable, but for services for the troops. In 1865 the military authorities returned it to the vestry and a process of restoration and repair began which included the old churchyard, shaded by great elms and willows and dating back to the time when the seventeenth century chapel of ease had stood in the same God's acre.

Even if Dunmore's cannon had spared the building, and even if it had not suffered military occupation in the war of the sixties, it would not have escaped the plague of nineteenth century "modernization" and "improvement"—the fashionable touch of the period, in short. In 1892, however, the much changed interior was so far restored as to give it more nearly the appearance of the original Colonial house of worship. The detached tower in the churchyard with its crenelated parapet was built in the first year of the present century. In the churchyard (though the lady is not buried there) is quaintly preserved the tombstone of Elizabeth, wife of that rich, prudent man, Nathaniel Bacon, Sr., uncle to the fiery Rebel of the same name, and not so remotely connected with Francis Bacon, Lord Verulam, one of the many illustrious Elizabethans who have been ardently accused of writing the works of William Shakespeare. On record among the ministers of the parish (1640) is that Reverend Thomas Harrison who figured likewise in Nansemond County—the same who, after saying prayers for that arch-conservative Berkeley, went over to the Puritans, and by that road into exile.

ST. MARY'S WHITE CHAPEL, LANCASTER COUNTY

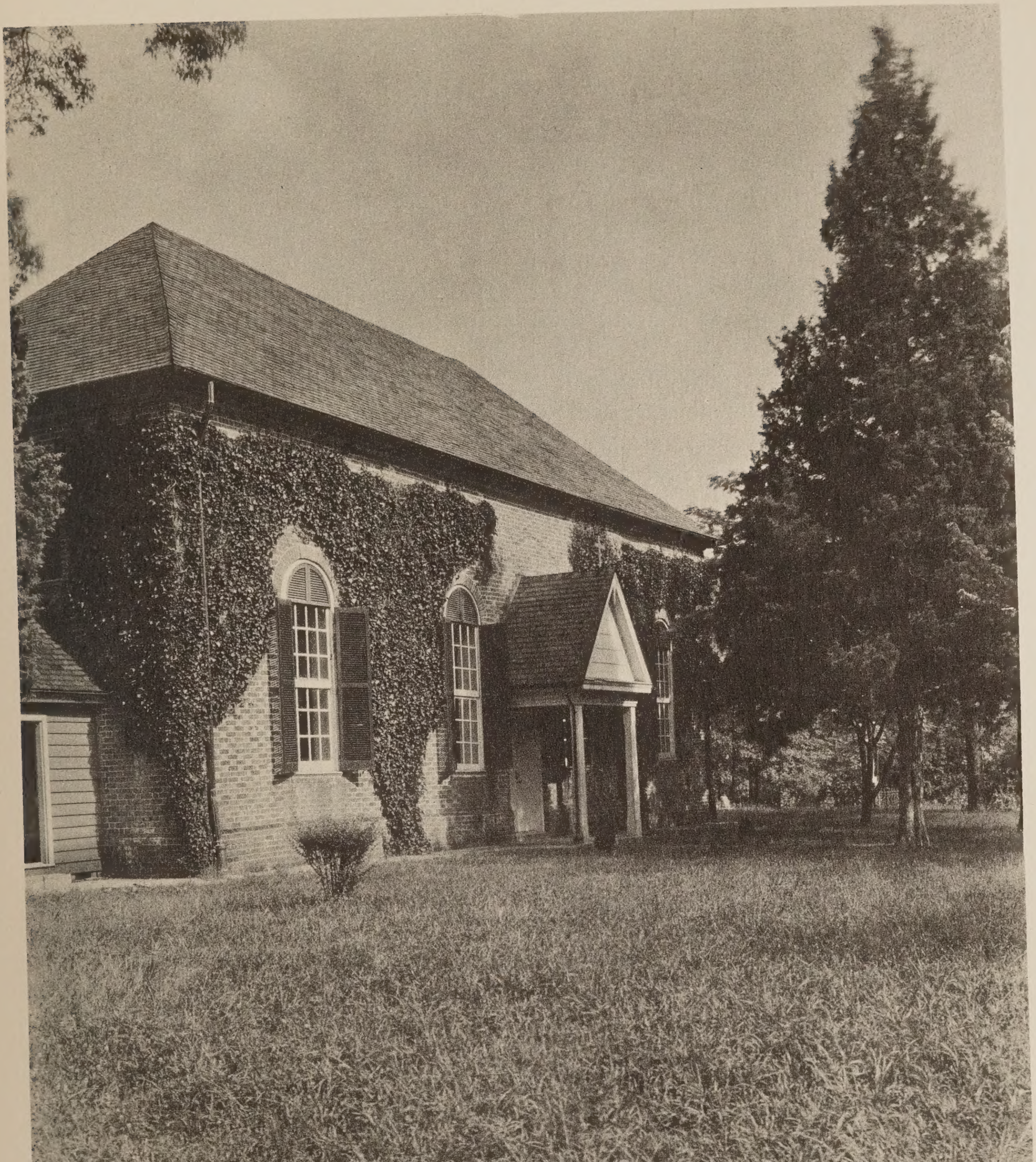
IVY-CLAD and sentineled by evergreens, St. Mary's White Chapel is what is left of a cruciform church of about the same date as King Carter's Church, which is lower down in the same county of Lancaster. In 1740, the church having fallen into disrepair, the two arms of the cross were taken down to patch up the rest. Thus from a cross it has become a quadrangle with the Renaissance roof without gables, which is distinctive of the later vintage of churches on the Northern Neck. It lost its high pews in the tasteless fifties and its tall pulpit in the awful eighties of the nineteenth century, and its chief distinction in our time is that it is identified with the family of Ball, from which came Mary, the mother of Washington.

While the church was still a cross, Major James Ball and Mr. Joseph Ball were permitted by the vestry to build a gallery for their use and two more Balls and a Burgess to build yet another gallery, provided they were conformable to the interior architecture. All about the church today are strong and solid tombstones and most of them are inscribed with the name of Ball. The coat of arms of the family bears a lion rampant with a globe in his paw and the motto "Coelum tueri"—which is a way of hitching the wagon to a star. It is a motto which Bishop Meade much commends as he commends the Balls for good and faithful churchmen. In his day the church stood near a country road with pine woods on three sides of the churchyard.

The first of the Balls to come to Virginia was Colonel William Ball, who arrived from England in 1650 and settled with his family on the Corotoman River. He died in the same year as the first John Carter, 1669, and left three sons, one of whom, Joseph Ball, was the grandfather of the Master of Mount Vernon. It is Joseph Ball's wife, Mary, grandmother of Washington, who lies buried at Epping Forest, a seat of the Balls five miles from old St. Mary's.

It was another Joseph Ball, married in England and uncle of Washington, who wrote from Stratford-by-Bow, 1747, to advise his sister not to let her son go to sea where "they would cut and slash and use him like a negro, or rather like a dog." Eight years later this same uncle wrote to felicitate his nephew on the "martial spirit of his behavior" in the emergency of General Braddock's defeat by the French and Indians.

The tombstones of St. Mary's bear witness that besides the Balls the church was supported by the Lees of Ditchley, the Carters, the Lewises, the Ewells. The Federal forces did no damage to St. Mary's, though shells from their gunboats in the Rappahannock clipped the trees in the churchyard. In 1861 a troop of the Ninth Virginia Cavalry, C.S.A., was encamped about the church, the tents standing all around among those same trees. It was a neighborhood troop, for the captain was Merriwether Lewis, and among the lieutenants was James K. Ball of Beaudley.



HICKORY NECK CHURCH, JAMES CITY COUNTY

IN James City County, ten miles from Williamsburg on the road to Richmond, is a small church known as Hickory Neck Church and evidently built some time between 1740 and 1790. This period is arrived at by inference from the manner of the building, no record of the date of construction being available. It is smaller than Colonial churches are apt to be, and may originally have been erected, not for a church, but for secular use. In any case, it is in no sense a typical example of the ecclesiastical architecture of the period, with which by now the reader is fairly familiar, though it is built of brick laid in Flemish bond with some glazed headers included in the pattern. The windows have square heads and a good modillion cornice finishes off the walls under the steep-pitched roof. Architects characterize the design as unpretentious but agreeable, and are disposed to think that the building is incomplete or has been considerably altered from its original form.

Hickory Neck Church is described by Bishop Meade as belonging to Blissland Parish which seems to have overlapped the boundaries of the present counties of James City and New Kent and adjoined St. Peter's Parish in which the Reverend David Mossom ministered and the widow Custis sometimes lived before her remarriage. There was another church in Blissland Parish called Warren Church which was not far from New Kent courthouse. This church had already disappeared in Meade's time, or before 1860, and the Hickory Neck Church was not then used by the Episcopalians, though services had been held there by Bishop Madison, the first Virginia bishop after the Revolution, and, indeed, the first bishop at all—since there were no bishops in the Colony. The services at Hickory Neck may well have taken place when Madison combined the functions of the Episcopal chair with the presidency of William and Mary College. Such was the custom of the earlier bishops of Virginia, notwithstanding the opinion of Bishop Meade, repeatedly expressed, that Williamsburg, in the years following independence, was the hotbed of infidelity, not only in Virginia, but in the country at large. Perhaps it had all begun with Governor Francis Fauquier who was called a "free thinker" and from whom young Thomas Jefferson, as a student at William and Mary, absorbed so much culture and such liberal ideas.

In Blissland Parish was Eltham, the seat in New Kent, of the Bassetts, the family whose memory is kept green by Bassett Hall, one of the most famous of the old houses in Williamsburg, the house in which John Tyler lived when he became President of the United States upon the death of General William Henry Harrison of Tippecanoe and likewise of the stock identified with Brandon. Among the vestrymen of Blissland were James Bassett and his son, Burwell, besides members of the Dandridge family (Mrs. Washington's) and the clans of Armistead, Macon and Thornton.

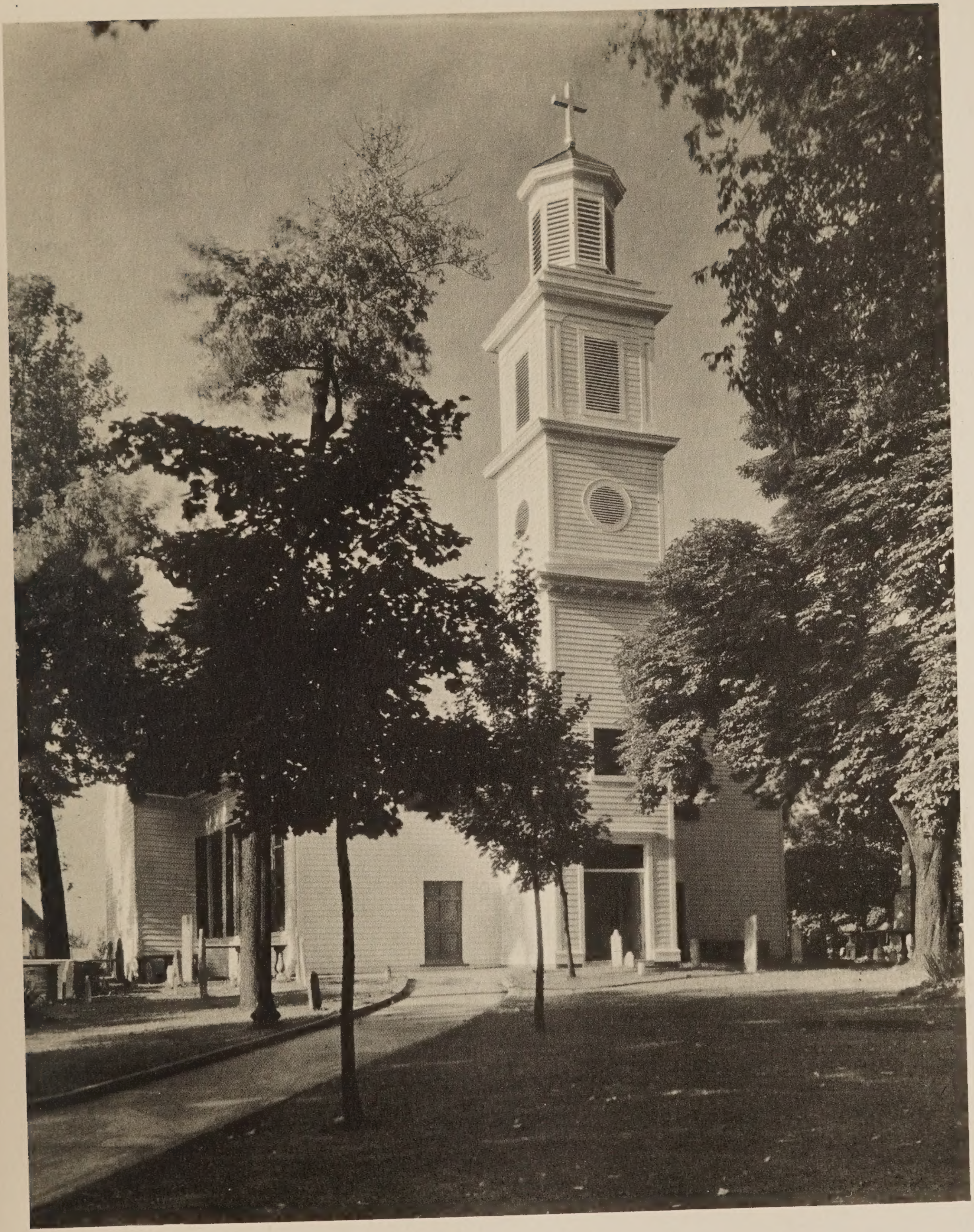
ST. JOHN'S CHURCH, RICHMOND

HENRICO PARISH dates back to Sir Thomas Dale's settlement, Henricopolis—whence the name. The first church in the parish was Dale's original church in the aspiring new "city" in the bend of the James, the city wiped out by the massacre of 1622. In Dale's time labored in this parish Alexander Whitaker who is called the "apostle to Virginia" and who "catechized" Pocahontas when the daughter of Powhatan was being made into a proper Christian young woman before her marriage to Master John Rolfe. Sir Thomas supervised the process, being not only a stern soldier but a determinedly religious man.

In the heyday of the Colony the Randolphs of Turkey Island, of Curles, Varina, Wilton and Chatsworth, were strong pillars of the community which centered in Henrico Parish, and it was one of these Randolphs who was Sir John of Williamsburg and arranged with London for the system of tobacco credits which brought solid prosperity to the planters from 1730 onward. Richmond, at the Falls of the James, was founded at "Shaco"—now called Shockoe Creek—by William Byrd the Second at the same time that he founded Petersburg, in 1733. Eight years afterwards "on Indian Town", the hill above "Shaco", was built a wooden church, a quadrangle sixty feet long by twenty-five feet wide lying east and west, which in 1772 was enlarged by an addition forty feet either way.

In the church thus expanded the Virginia convention met in 1775, Williamsburg being regarded as too much under the influence of the King's Governor, the Earl of Dunmore, and too near the King's ships in the York River. This was the convention which listened to Patrick Henry's famous speech and decided on armed resistance to England.

Curiously, not till along in the nineteenth century was the church called St. John's. But, as we have seen, the ancient custom of calling church buildings by the names of saints was honored in Colonial Virginia more in the breach than in the observance. The nave was enlarged in 1830 and a few years later the tower was built. Still further additions were made in 1905, giving the old wooden church its present cruciform character. Richmond began as a sort of near-frontier trading post. The Scotch factors, memorialized by Mrs. Carrington, were the most considerable element in the town itself, straggling up the hill from the river bank, and the little wooden church on Church Hill was probably originally designed for their benefit. Of the gentry round about on their great estates, the Randolphs had a church of their own at Curles, the Harrisons at Brandon, and the Byrds at Westover. There was also Falling Creek Church in the vicinity of Ampthill, where Archibald Cary had his seat, the noble Roman who spoke of the day when his dagger would be found in Patrick Henry's heart. The provocation was a panicky proposal to make a war-emergency dictator of the man who was so eloquently for liberty or death.



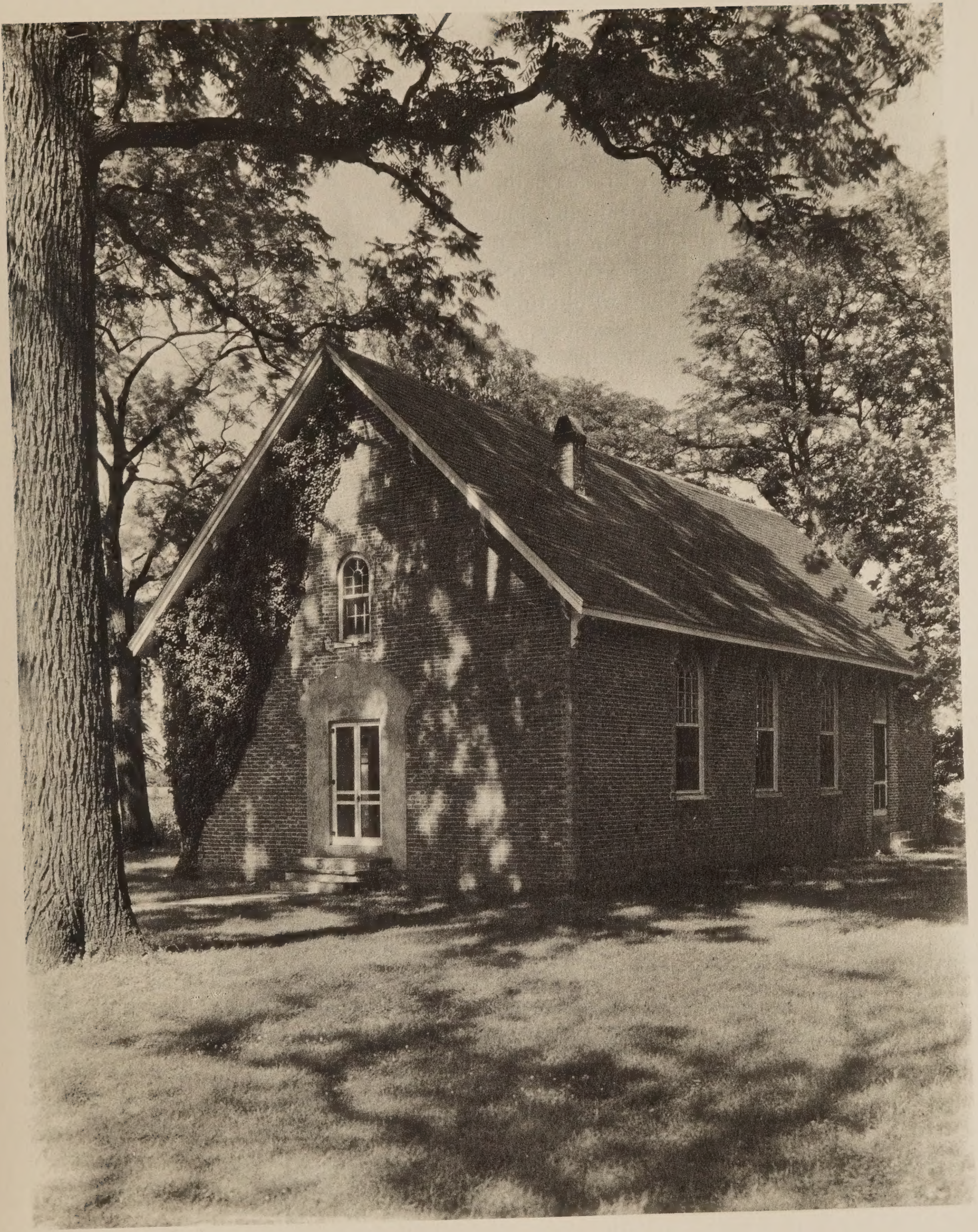
WESTOVER CHURCH, CHARLES CITY COUNTY

IN the days when plantations along James River were called "Hundreds", in earnest of the undertaking of the patentee or promoter to transport to the Colony and establish upon the lands assigned to him one hundred settlers, there were counted among plantations so designated Weyanoke Hundred, Shirley Hundred, Westover Hundred and Charles City Hundred, all above the mouth of the Chickahominy. In 1634 Charles City became one of the original counties, and the name of the parish corresponding to the county was presently Westover.

The tract of land called Westover had been granted in 1619 to Captain Francis West, brother of Lord Delaware. The name is thus derived from the West family. In 1666 the Westover tract passed by purchase to Theoderick Bland and after him to the Byrds. It was the second William Byrd who built there the fine mansion, which is probably the best known of all the Colonial Virginia country seats, and which dates roughly from 1730. The present Westover parish church was built from fifteen to twenty years later than Westover house. According to the accepted account it was removed brick by brick from an older site "by Mrs. Byrd to her land Evelyngton", and though the building has in the interval been at times reduced to the rank of a barn (as well as a military stable), it bears earmarks which might take the original structure (before Mrs. Byrd removed it) back to a date very close to that of Merchant's Hope Church on the other side of the river. A much later style of roof gives Westover Church today a different look, but the plan of it and the disposition of the doors suggests strongly the other church of mid-seventeenth century vintage.

The antiquity of the original church is confirmed by the tombstones in the churchyard which marks the old site, at a point about a quarter of a mile up the river from Westover house. Among these tombstones is that of Theoderick Bland, master of Westover before the Byrds came, who built the church and who died in 1671. Among them also is the tomb of Evelyn Byrd, who died so romantically unmarried in 1737; from which it has been inferred that the removal of the church did not take place before that date.

As most people know, the person most indelibly associated with Westover, the accomplished Colonel William Byrd, who stood first among the nabobs of the Colony in the reign of Governor Spotswood, and who died possessed of nearly 200,000 acres of good Virginia land, lies buried in the midst of the box-bordered and walled-in garden beside the great mansion that he built on the high banks of the James. It is a curious fact that about the time Westover house was going up that other great Colonial nabob, "King" Carter of Corotoman, breathed his last. And Carter, as he passed from the scene he had ruled, was almost in the midst of the building not of a private mansion but of Christ Church, Lancaster.



EASTERN SHORE CHAPEL, PRINCESS ANNE COUNTY

PRINCESS ANNE COUNTY fronts on the Atlantic as other counties of the mainland or Western Shore of Virginia do not. It has a barrier of sand dunes on the east toward the ocean. Back of this barrier and within three miles of the ocean itself—far up toward Cape Henry—is the little brick church known as the Eastern Shore Chapel, the third of a series on or near the same spot, the earlier structures having been of wood. When the order for building was given by the vestry of Lynnhaven Parish in 1754—Lynnhaven Parish was at that time coterminous with Princess Anne County—the dimensions were given as thirty-five by twenty-five feet, which is about half the size of the average Virginia country church of the Colonial period.

The walls, the order says, are to be eighteen feet high, and the building is to be excellently well lighted with three windows on either side, two at the east and one for the "convenient large gallery" which is to be placed at the west end. The "Communion table" is to be "railed and ballusttred." A middle aisle is to be five feet wide "with four wainscot pews, with two on the north and two on the south side thereof", and the "whole church is to be completely painted, where it is requisite, a sky color." Thus the uniform of white for church interiors had not in the middle of the eighteenth century been arrived at. The windows are to be "of good crown glass, eight by ten inches, six lights by three, besides the arch." The walls are to be two and one-half bricks thick up to the water table and two bricks thick above the water table. The roof is to be covered with shingles of heart cypress.

All this is set down from the record because we have in this Eastern Shore Chapel an admirable example on a reduced scale of the typical Virginia church, an example in which no essential detail is omitted. Probably the style of the brickwork is not specified because it had become the invariable rule of the builders of brick walls for Virginia churches to build in Flemish bond with glazed headers, and to trim the windows and doors with rubbed brick. In the simpler churches they are content with round-arched door heads and window heads of rubbed brick. In the more elaborate and later churches there is the door frame in a palladian design executed, usually, in the same rubbed brick and surmounted with a pediment.

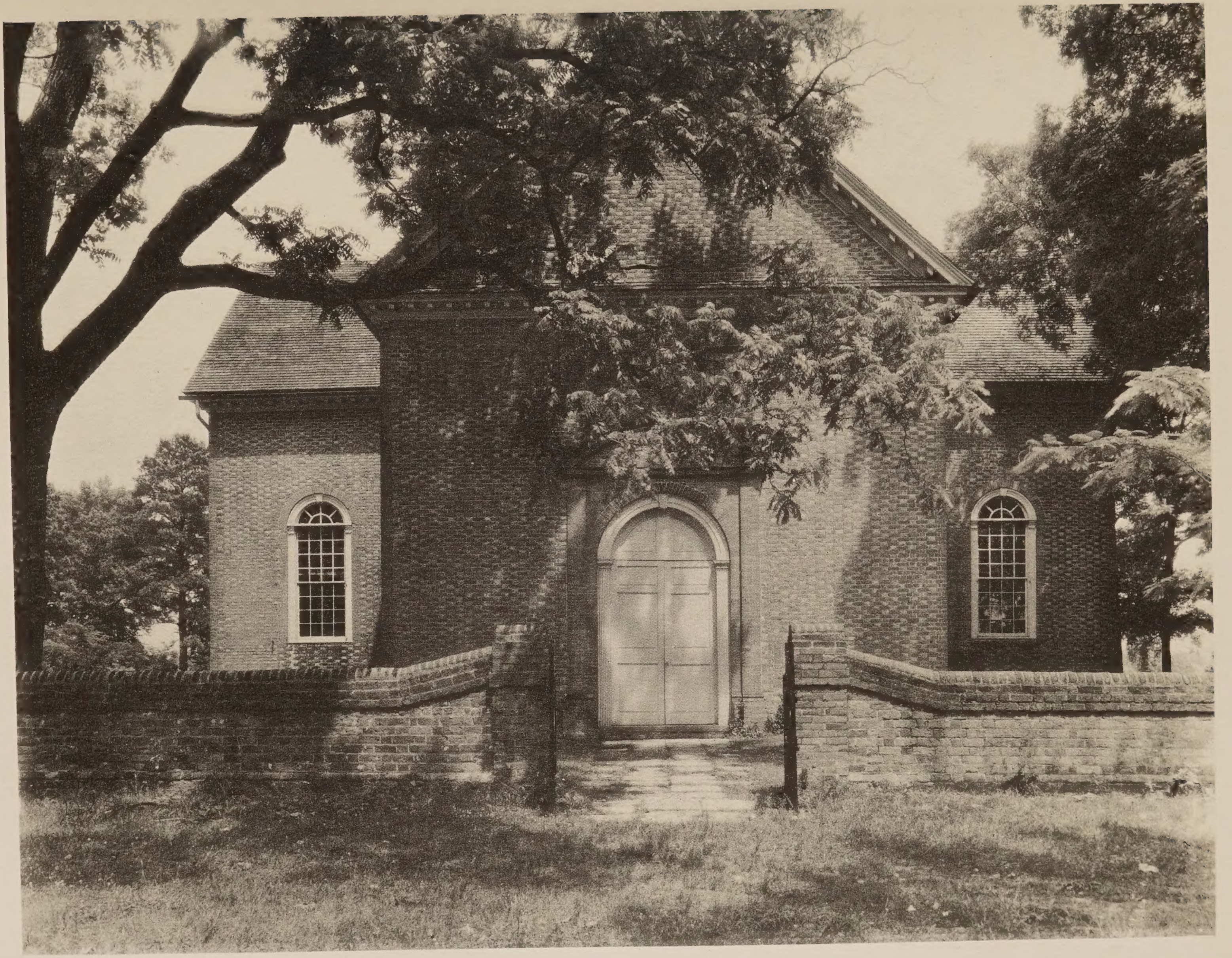
As it stands today, the little church preserves all the exterior details which the order of the vestry called for nearly two hundred years ago. Since no belfry is mentioned in the order it is to be presumed that the belfry which now caps the ridgepole of the roof, and gives the building a little the air of a barn, is a modern addition. The inventory of the estate of Robert Powis, minister of Lynnhaven parish, who died in 1652, gives a clue to the style of living. "Seaven milch cowes", six calves and five "steeres" are enumerated. Other items are "one feather bedd, one boulster & one ould blanket" and "two and thirtye bookes".

ABINGDON CHURCH, GLOUCESTER COUNTY

THE War Path, or Indian Road, crossed the York River into Gloucester near the ancient capital of the Emperor Powhatan, going north on its way toward the Piankatank and the Rappahannock. Not far from this traveled trail of long ago, and close beside the modern highway from Gloucester courthouse to Gloucester Point, stands Abingdon Church, a building in the form of a Greek cross, the walls of brick picked out with frosty-tipped headers. A distinguished pediment tops the main doorway, part of a facing or framing of rubbed brick of the shade between orange and rose, which is the typical decorative trim of the old Virginia church. The existing edifice was completed probably about 1755 to replace an older church, which may have dated a hundred years earlier. One of the donors of the land upon which it stands was Colonel Augustine Warner, great-grandfather of General Washington.

Among the families who frequented and supported the church were the Burwells, the Pages of Rosewell, the Montagues, Tabbs, Carys, Taliaferros, Lewises, Dabneys, Corbins and Nelsons, all of which clans owned considerable estates in the neighborhood, and each of which has furnished distinguished citizens to the Colony and the State. Unfortunately most of the records, both of the parish and of Gloucester County, have been destroyed. The earlier documents were burned when Jamestown was put to the torch in 1676 by Nathaniel Bacon, the Rebel—in order, as he said, "that the rogues might harbor there no more"—the rogues being His Majesty's Governor, Sir William Berkeley and his friends. Other records went when the clerk's office at Botetourt, now called Gloucester, was burned in 1820. Finally the fire in Richmond, after Lee's surrender in 1865, consumed the Gloucester County records which had been sent to that place for safety's sake, Gloucester County having fallen early within the enemy lines.

The church as it stands after alternate periods of neglect and restoration remains notable for an elaborate reredos representing in bas-relief the façade of a Greek temple, and extending entirely across the back of the chancel. This reredos, of course, is not Colonial. It dates, perhaps, from 1841. The original building was furnished with high square pews and in the arms of the cross were galleries with similar high pews. Tradition has it that the Thruston and Lewis families occupied the south gallery, and the Burwells and Pages the north gallery. In the rear of these pews, benches were placed for the servants. Like many others of these old churches, indeed most of them, Abingdon Church, built for the use of so many rich and aristocratic families, had no arrangements for heating. The pew owners caused their servants to place hot bricks at their feet. The rest of the congregation shivered. For that matter, however, no means was provided for heating the great paneled hall at Thomas Lee's mansion of Stratford. Perhaps it was not used in cold weather.



ST. JOHN'S CHURCH, NANSEMOND COUNTY

THE county cut off from Warrosqueake in 1639, at first called Upper Norfolk and since 1645 called Nansemond, was one of the first parts of Virginia to be infected, or infested, by Puritans—the other region which these people especially affected being the Eastern Shore or "Kingdom of Accomack". To Nansemond came Richard Bennett, having received a grant of two thousand acres for importing forty persons in 1635. In 1641 Bennett had fetched down from New England a batch of ministers who presently had a flourishing congregation in the county, a congregation which set up as their local minister the Reverend Thomas Harrison who had been chaplain to that strait churchman, His Excellency Sir William Berkeley, but had turned Puritan. Alarm at the spread of these people's strange doctrines caused Mr. Harrison later to be expelled the Colony, and both he and Richard Bennett (the latter invited by Governor Stone) eventually landed in Maryland, where Bennett was among the founders of Providence, which became Anne Arundel Town and then Annapolis, and was the headquarters of the Puritan interest which in due course overturned Lord Baltimore's Catholic government—curiously enough in the interest of the Church of England.

Quakers also came to Nansemond: George Fox, founder of the Society of Friends, being among those who preached there and made converts. The Quakers had a meeting house at Chuckatuck and three other meeting houses in the county "built by the highway side" and not unnoted by Colonel William Byrd when he traveled south to run the famous "Dividing Line" between Virginia and North Carolina.

Nevertheless there was also a parish church at Chuckatuck which defied Governor Nicholson when he undertook to back up with the opinion of the King's attorney his claim to the right to fill long-standing vacancies in parish pulpits, and likewise the right to force the vestries to present their ministers for induction—which meant that they could not incontinently get rid of the parson when they had a mind that way. Nicholson tried to discipline the vestry and thus ran afoul of the Commissary, James Blair, who contrived—with aid and comfort from sundry other members of the Council—to get Nicholson recalled to England. This was less difficult because the veteran pro-consul had made himself ridiculous by pursuing a young lady who preferred another.

The present Chuckatuck church in the typical James River style, which is the simple quadrangular building with high-pitched gables and round-arched windows, is credited in the books with the date, 1755. From the look of it, it might easily be older, and at all events it stands on, or near, the site of an earlier church which goes back well into the seventeenth century. The parish is interesting, like the Accomac parishes, as a fertile field of evidence that New England and Virginia were not without intercourse even in the first century of our scattered English settlements.

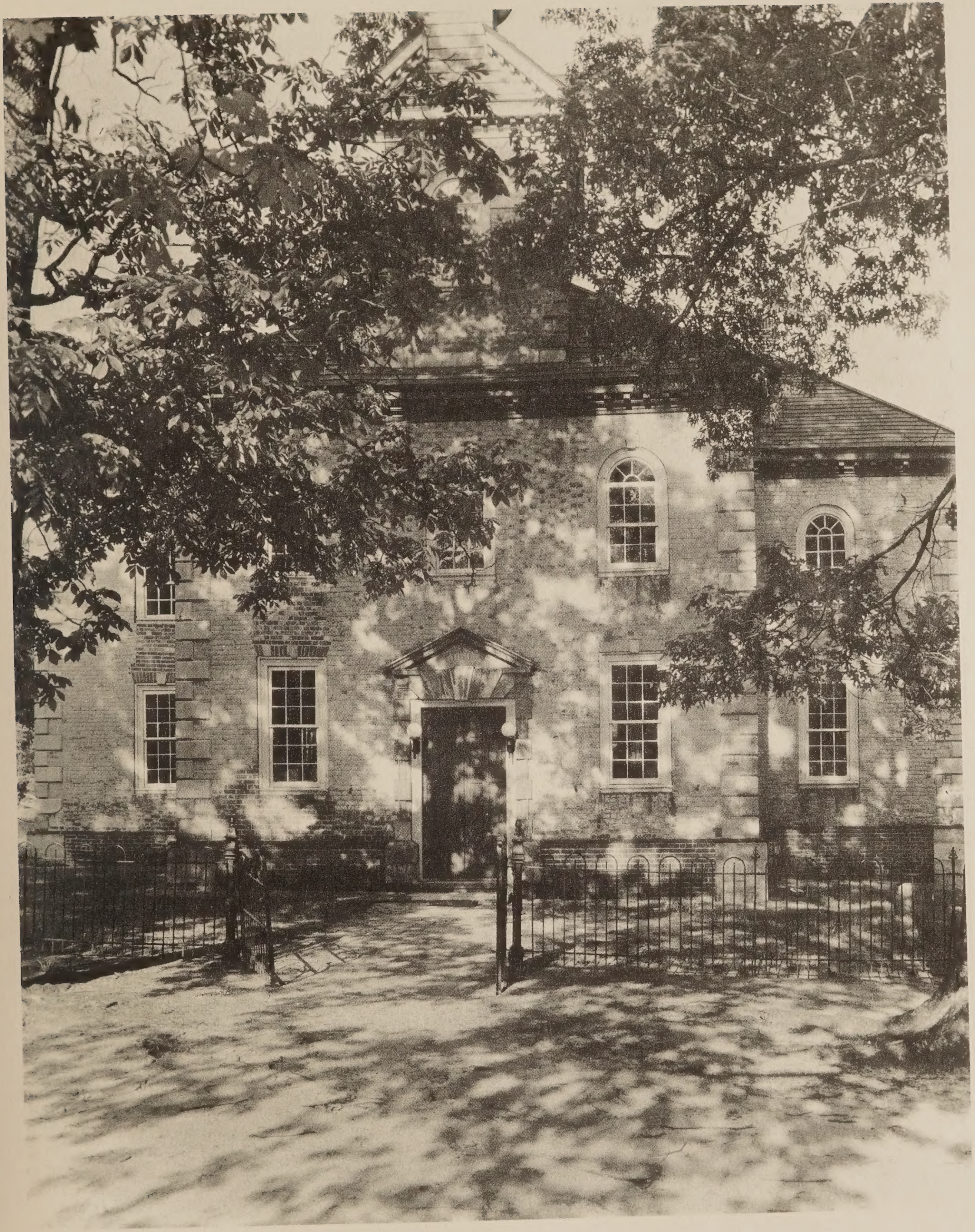
AQUIA CHURCH, STAFFORD COUNTY

AQUIA CHURCH, though it is not so conspicuously placed, stands like Pohick close to the highroad between Washington and Fredericksburg, and as Pohick takes its name from Pohick Run, so Aquia is called after a nearby creek. Thus locally, rather than by the names of saints, Virginia churches in Colonial times were customarily distinguished.

The county of Stafford was formed out of Westmoreland about 1664, and among the early worthies of the shire occur such names as George Mason and John Washington, with the Fitzhughs coming somewhat later. Important in 1685 was Colonel George Brent, who was a Papist with Maryland connections. In 1700 came a group of French Huguenots, some of whom afterwards joined their countrymen already colonized in a settlement assigned them at Mannakin Town in what is now Powhatan County. At Dumfries, whence Major George Washington used to take the boat on his way to Annapolis, was a trading concentration of Scots, a race which, as we have already seen, was very handsomely represented in Northern Virginia in the eighteenth century. Thus a considerable variety of race and of origin characterized the Rappahannock and Potomac country. Among the members of the vestry which rebuilt Aquia Church in 1757, after a fire had destroyed a building of 1751, are listed two members of the Fitzhugh family, a Lee, a Mercer, a Peyton, a Strother and two names unmistakably French—Moncure and Mountjoy. The Reverend John Moncure was the parson, and his family, which, though of Huguenot origin, came to Virginia from Scotland, has figured conspicuously in the church and the adjacent countryside ever since.

The architecture of Aquia Church has been discussed at some length in the preliminary chapter. Its peculiarity is the sham tower. A coat of white paint (which Bishop Meade says the Moncures caused to be applied some time in the first half of the nineteenth century) further distinguishes it from Pohick and Falls churches. It is on a marble tablet in the chancel that the building is devoted "to the Glory of God and the Memory of the Race of the House of Moncure."

The interior preserves the square pews—though they are cut down—a gallery at the west end with a railing and columns which must be original, and an old three-decker pulpit which has all the earmarks of being the one that was always there. Aquia is a cruciform church and the pulpit is placed near the southeast re-entrant angle of the cross, the chancel occupying the eastern arm. Barring the sham tower, the roof resembles that of old St. Paul's, the cruciform church in the neighboring county of King George. Aquia Church is not far from the old town of Falmouth which was the port at the Falls of the Rappahannock before Fredericksburg was built on the south side of the stream and still preserves the aspect of a river town belonging to a world much mellower than ours.



ST. PAUL'S CHURCH, KING GEORGE COUNTY

SOME eight miles to the left, off the main road down the Northern Neck, the road on which Lamb's Creek Church stands, is old St. Paul's, sitting in its churchyard behind a row of ancient cedars. It is not within sight of the Potomac, but that great river is not far away. Across the road that runs by the church may be seen at the right season the ploughman at his work behind a team of horses, as he might have been in the old days when among the parishioners were the families of Ashton, Grymes, Fitzhugh, Stuart, Tayloe, Lee, Lewis and Washington. For it is in the region of King George County and Westmoreland, within a twenty-five mile radius, that are found such places as Marmion, a seat of the Fitzhughs, whose founder, William, died possessed of near a hundred thousand acres of Virginia land, thus not quite matching with the Byrds and Carters; as Stratford, where the Lees were lodged with baronial dignity; as Wakefield, birthplace of the most illustrious Washington, and as Mount Airy, where the Tayloes still hold on.

What is curious about St. Paul's is that right in the churchyard in front of the church, to the left of the entrance gate, stands the rectory, looking, except for the addition of a porch, very much as it did in Bishop Meade's day, in the 1850's (he has a picture to show it), and very much as it may have stood, judging from the style of the brickwork, for many years before. It has been noted that Colonial Virginia churches usually have not rectories adjacent and stand all alone. The "minister" (he was rarely permitted to become the rector) was supposed to live on the glebe, or parish farm, which with his sixteen thousand pounds of tobacco supplied his maintenance.

The date of the building of St. Paul's is often given as 1766, but it must be nearer 1750. It is in the shape of a Greek cross, with two tiers of windows, the upper tier with round arches. The western front at present shows three doors, one in the face of the western arm of the cross, or nave, and one each in the transepts. However, there is plentiful evidence in the patched brickwork of the shifting and making over of both doors and windows.

Two Scotch rectors, father and son, by name David and William Stuart, had charge of the parish from 1716 to the Revolution and disestablishment, the latter's ministry beginning about the time the church was built. After 1783 the building fell into such rapid decay that Bishop Meade found it a ruin in 1812 and preached amid the wreckage. The ruins were then repaired and used as a school by permission of the legislature which in 1822 returned the building to use as a church. At that time—which many argue that the rectory in the churchyard was not then built—the eastern arm of the cross, separated by a thick wall from the rest, was used as the minister's house. At present that part of the church is the vestry, each of the other arms having a gallery. The existing roof in the Renaissance manner must follow very closely the original lines.

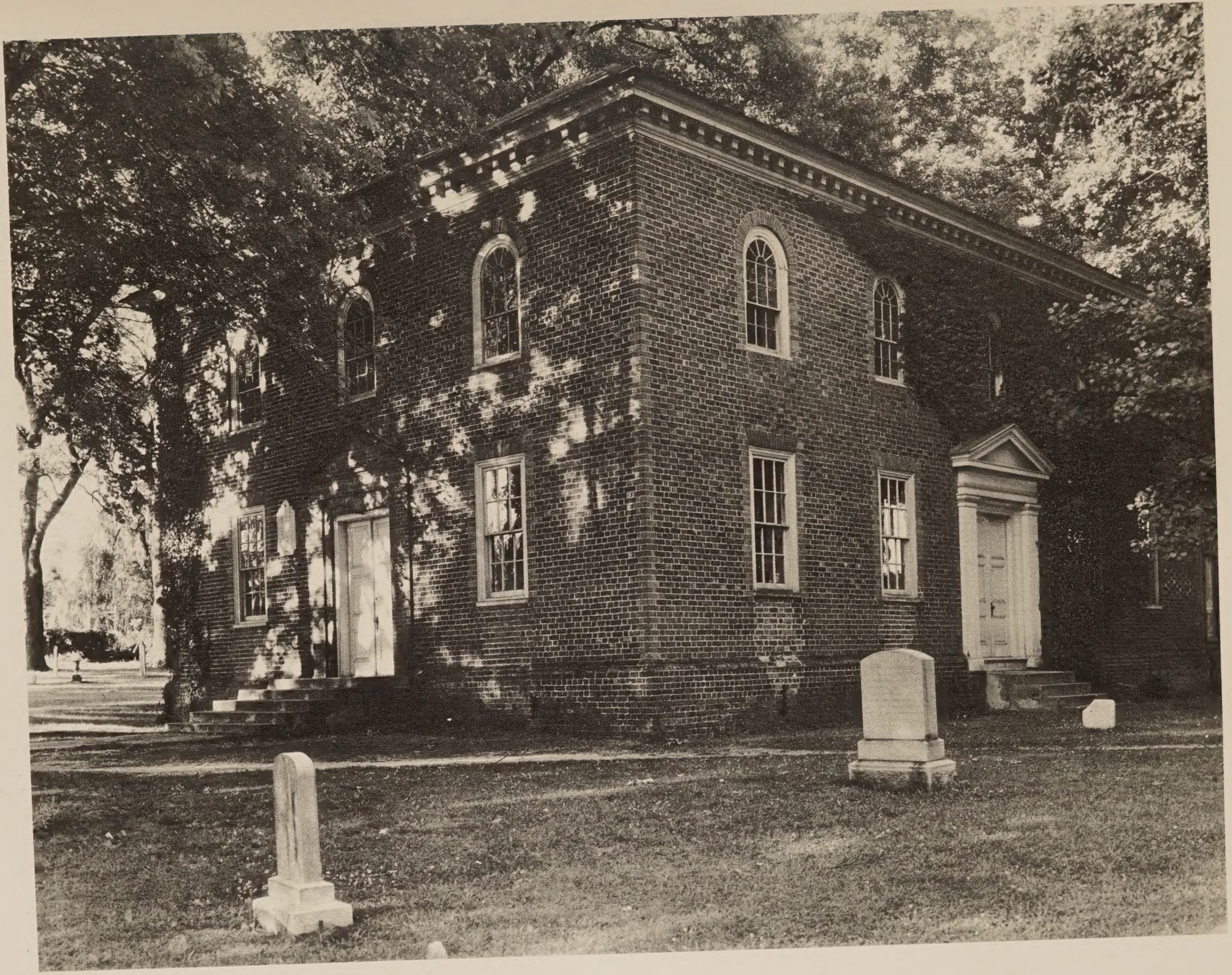
FALLS CHURCH, FAIRFAX COUNTY

NO longer on a lonely roadside, but in the midst of a leafy overgrown village where commuters from Washington make their homes, stands in a grove of great walnut trees old Falls Church, which derives its name from one of the falls of the Potomac. It was built between 1767 and 1769 on the site of older churches going back to 1734, and except for minor details resembles very closely, both in form and dimensions, the church at old Pohick. Originally, it belonged to the same parish, Truro, and thus had Washington for a vestryman no less than the other. Associated as architect both with this church and Christ Church, Alexandria, is James Wren, reputed a descendant of Sir Christopher.

Tradition says that Braddock's soldiers camped in the churchyard before they set out on their unlucky expedition against the French and Indians, the expedition in which young Major Washington so signally distinguished himself. Tradition also says that from the same churchyard Captain Henry Fairfax marched off to the Mexican War at the head of the Fairfax volunteers. Something more than tradition vouches for the fact that after doing duty as a military hospital, Falls Church was, like Pohick, used as a stable during the Civil War, and left gutted of its pews, pulpit and chancel in like fashion. Falls Church suffered even more severely because some of the windows were broken down to serve as entrances for the horses, and some of the finest of the walnut trees in the churchyard were felled. It had been abandoned as a place of worship by the Episcopalians about 1787, and for many years after, according to Bishop Meade, stood with doors and windows wide beside the common highway, to be entered at pleasure by travelers on the road and stray animals, while between times it was used for religious services by any who were disposed to occupy it.

The United States Government contributed toward the repair of the church in 1865, and since then it has undergone successive restorations. In spite of all the damage it has suffered at the hand of time, it presents today, so far as the exterior is concerned, very much its original eighteenth century aspect, and the remaining great walnut trees in the churchyard are more magnificent than ever. The spacious square pews are still missing from the interior and the high pulpit against the middle of the northern wall has not been replaced, but a handsome chancel in the old manner gives charm and dignity to the agreeable proportions and simple lines of the auditorium.

The process of restoration is still going on under the direction of the present rector, the Reverend R. A. Castleman, who points out that, as George Washington and George William Fairfax were church wardens of Truro Parish when Falls Church was built, it is more than likely that both were on the building committee. The close similarity between this church and Pohick, built four years later, with Washington certainly active in planning the job and getting it executed, tends to confirm this inference.



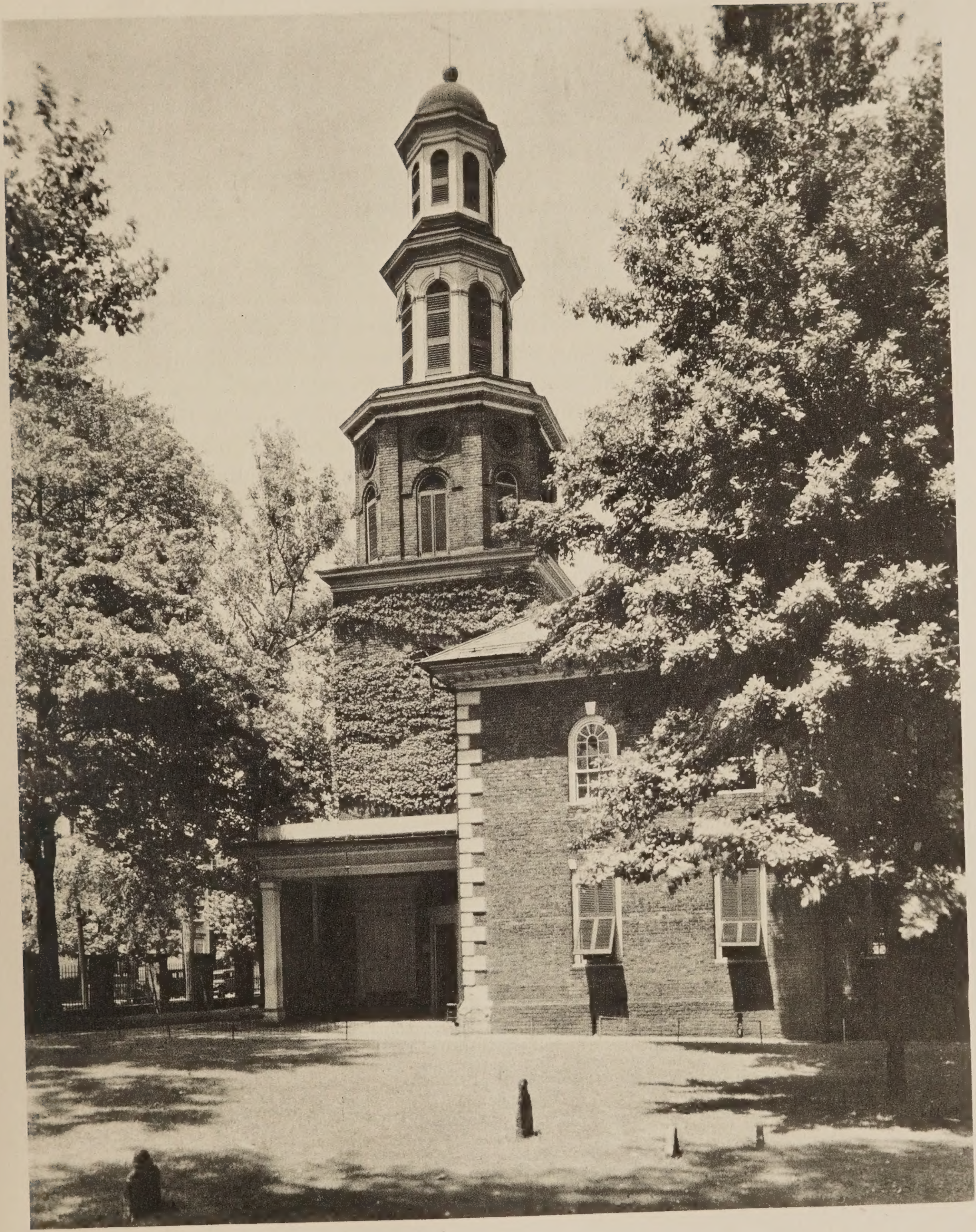
CHRIST CHURCH, ALEXANDRIA

ALEXANDRIA, on the south side of the Potomac and a little below the marshy region on the Maryland side of the river where the city of Washington was to be built was, when the eighteenth century got along into its third quarter, a very thriving town—owing much of its prosperity to Scotch traders who had set up in business there. In 1765, having been up to that time included in the parish of Truro with churches on Pohick Run and at the Falls, the Alexandrians decided to build a church of their own. That same year a new parish of Fairfax was formed and George Washington elected vestryman. The partisans of Pohick say that he never served, but when the church was finished, "in a workmanlike manner" in 1773, Colonel Washington's name was down as the purchaser of pew number five, the price paid being thirty-six pounds, ten shillings.

This is the church which is called Christ Church, and in that church, though the other great square box-pews had been cut down, that one square pew is preserved as a memorial. We have already seen the Mount Vernon coach waiting at the church gate and the great man coming out among his neighbors after listening to the sermon from the high pulpit with the sounding board—the pulpit which may not, perhaps, have stood then as it does now in front of the palladian window of the chancel. For the galleries were not added till thirteen years later, and the original church was, as we have seen in the preliminary chapter, very nearly the twin of Pohick, finished in the same year to take the place of the older parish church of Truro. Pohick's tall pulpit was on the north side of the church, not in the chancel.

Christ Church, as it stands now in its green oasis of tree-shaded churchyard in the midst of the modern city of Alexandria, has a square tower in front with a steeple in the Christopher Wren tradition—a tower built in 1818—as it has also a porch in no tradition. It is known that the original contractor for the church allowed the work to fall behind and then to cease, and that it was Colonel John Carlyle—one of the thrifty Scots to whom the town owed so much—who finished the job for two hundred and twenty pounds extra.

While in 1861 and after Falls Church and Pohick Church were in emergency military occupation as stables, Christ Church was used for religious services by chaplains of the Federal forces quartered in or about Alexandria. It was at this time that the silver plate marking Washington's pew and the parish register, dating back to 1765, disappeared. They are still missing. The church was restored to its own vestry in 1866. Besides Washington's pew there is in Christ Church the pew in which Robert E. Lee sat when he lived at Arlington, built by his wife's father who was George Washington Parke Custis, grandson of Martha Washington and adopted son of the General. Arlington (where our military heroes are pompously buried) was named for the original Virginia seat of the Custis family in Northampton County on the Eastern Shore.

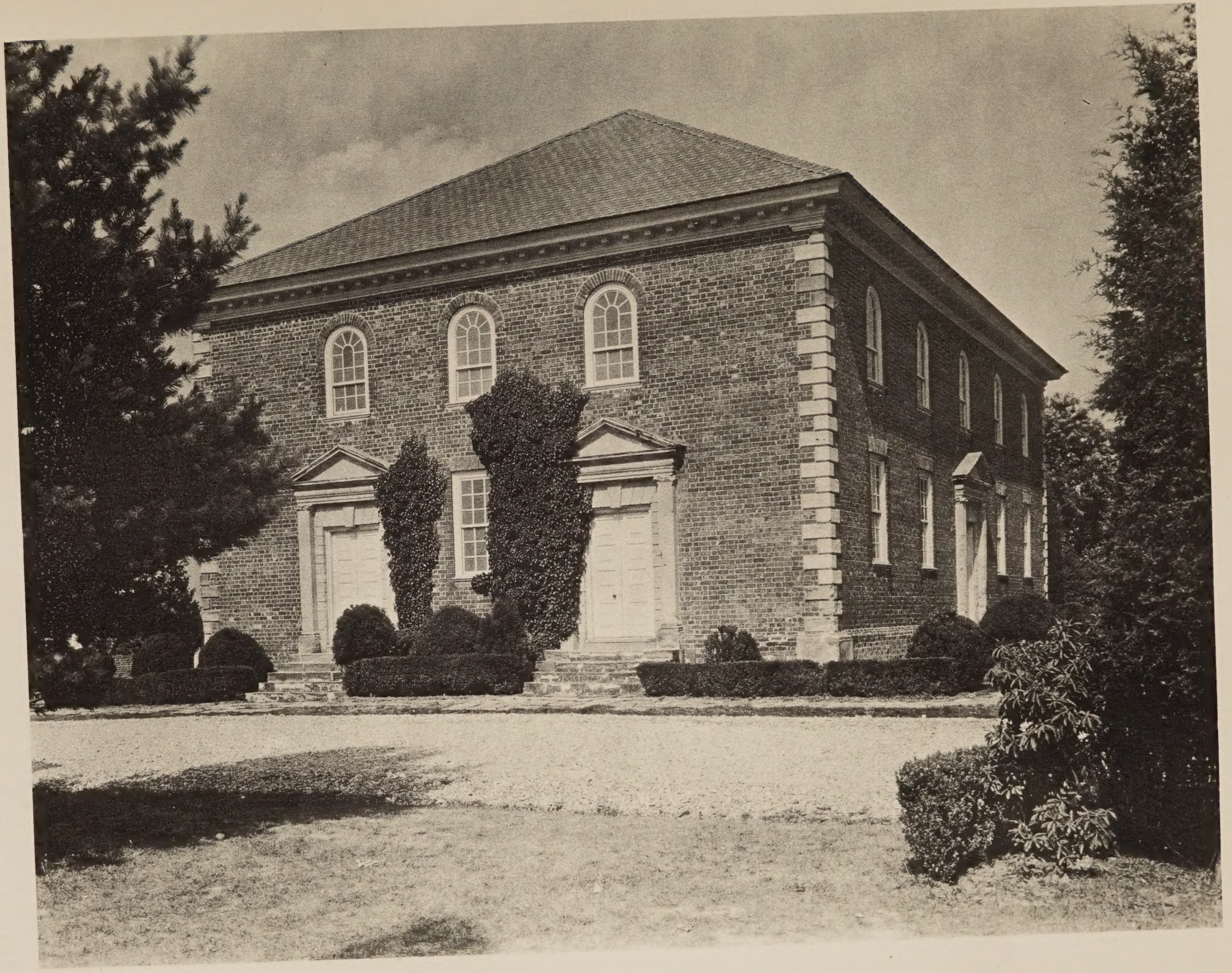


POHICK CHURCH, FAIRFAX COUNTY

IN the county of Fairfax, on the left side of the smooth highway from Washington to Fredericksburg, where no traveler's eye can miss it, stands Pohick Church in a newly walled churchyard, newly planted with boxwood. The church is so called from the stream called Pohick Run, or Creek, which flows near by. George Washington was a member of the building committee of the vestry when it was erected in 1773. George Washington, likewise, was responsible for the choice of the site, which placed it conveniently between his own house, Mount Vernon, and Gunston Hall, the seat of George Mason, author of the Virginia Bill of Rights and likewise a vestryman of Truro Parish to which the church belongs. Here in the years immediately preceding the Revolutionary War used to assemble on Sundays the gentry of this very choice part of the country, among whom were included the family of Lord Fairfax, who gave his name to the county. The great days of Pohick were brief, however, because it ceased to be regularly used for services soon after the war, and the coach and four of the master of Mount Vernon was rarely seen there after he became General and President. Indeed, Washington resigned from the vestry in 1782. Among the rectors of the parish was Bryan Fairfax of the baronial house. It is also on record that Mason Locke Weems, the famous Parson Weems who pinned the immortal cherry-tree-and-hatchet anecdote upon the boyish breast of our national hero, occasionally preached at Pohick.

After the disestablishment of the Church of England in Virginia, which happened, as we have seen, in a year of the Declaration of Independence, the old Episcopal group was so dispersed and broken up that there were times when the Methodists held services in the church on alternate Sundays. Presently it became the meeting place of a debating society of neighborhood people, and then fell into neglect over a long period lasting till 1874. At that time a partial restoration was made possible by a patriotically minded gentleman from New York, who spent $2,400 on the job. It was while the church stood deserted and already considerably dilapidated that it was used as a stable by the Federal soldiers during the Civil War. At that time what was left of the old square pews, the high pulpit and the chancel railing found emergency use as stalls for the horses, or served as firewood. The troopers carved their names on the stone facings of the doors, and the record of their regiments and companies remains to this day, though the church is now carefully tended and religiously preserved as a shrine.

The building, a fine four-square mass with brick walls and a sloping Renaissance roof, has been so fully described in earlier pages that details may be omitted here. It is interesting to note, however, that the original cost of the church was £870, and that the "undertaker", as the eighteenth century called the contractor, was Daniel French. The figure for less pretentious Falls Church was £600.



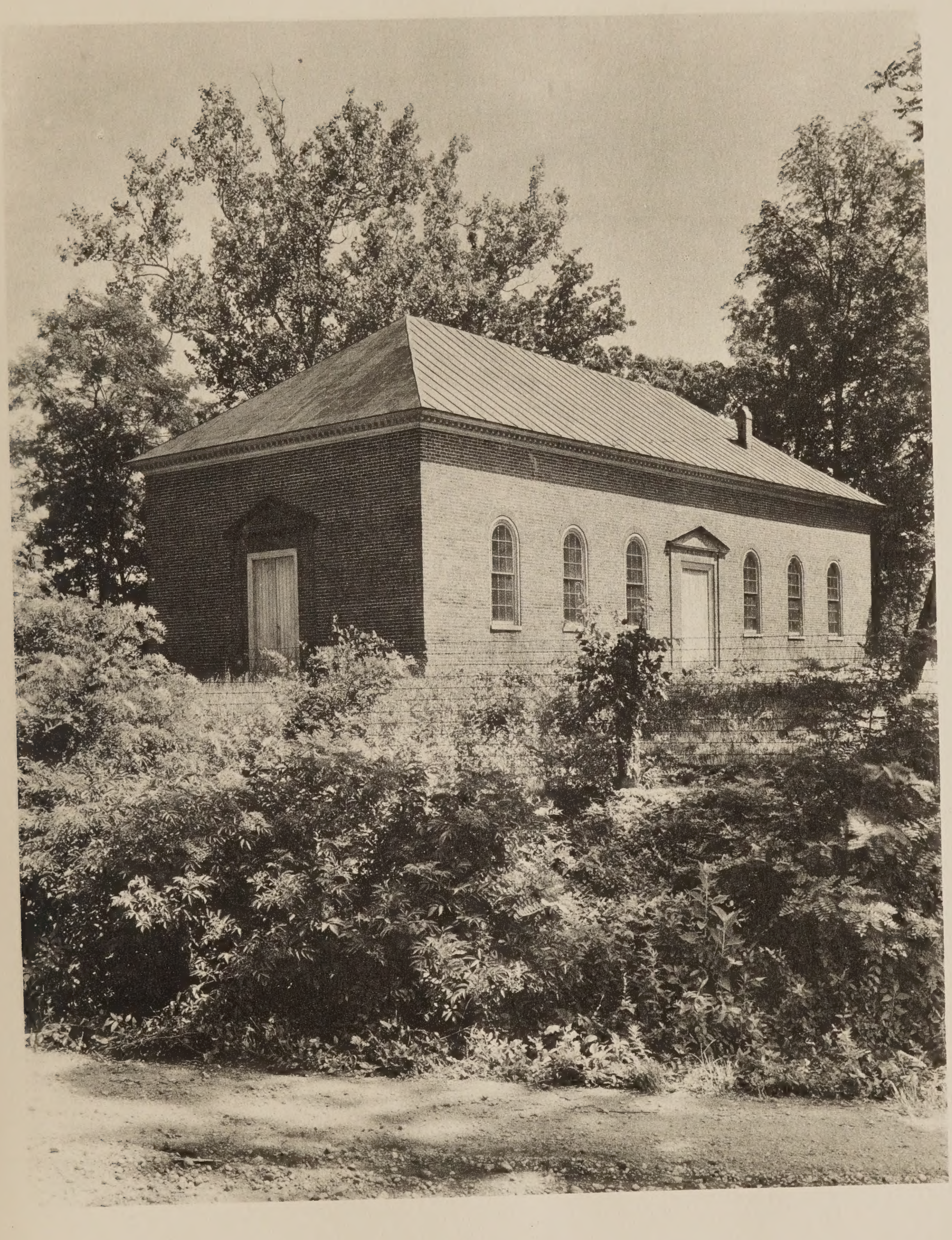
LAMB'S CREEK CHURCH, KING GEORGE COUNTY

ONE of the parishes in the neighborhood of Fredericksburg was named Brunswick Parish in the days when the reigns of the Georges in England were sowing German names all about Virginia. A church of Brunswick Parish still standing in King George County close beside the road that runs down the Northern Neck out of picturesque old Falmouth—already identified as a Rappahannock River port of consequence before Fredericksburg existed—is called, after a stream in the vicinity, Lamb's Creek Church. It stands in a straggly churchyard among rather scrubby trees, and the churchyard is fenced with wire as any old field in the neighborhood might be fenced.

Bishop Meade says that in his time there was a stepping-stone at the door which bore the date 1780, though he suspects that the church was somewhat earlier, as well might be the case from what you see. Left neglected and unused over long periods (as would appear) there are no records now available to settle this point or fill in any of the details of the history of this particular building. However, Meade gives the names of some of the vestrymen of the parish who served between 1734 and 1750. One of these names is that of Charles Carter, who was presumably Charles Carter of Fredericksburg, not Charles Carter of Corotoman and later of Shirley, who was the grandfather of the mother of General Robert E. Lee.

Lamb's Creek Church is a simple quadrangle of brick laid in the usual style of Flemish bond but with the glazed headers not so conspicuous in the pattern of the wall as is often the case with these old churches the faces of which are so well washed by the clean country rains and the walls so well dried out by the winds of all the seasons. On either side are rows of round-arched windows, six on a side, with a door in the middle of the south wall opposite the point in the north wall where the tall pulpit must have stood with its sounding board. In the west end is only a door—no other opening. Both this door and the one in the south wall are framed in rubbed brick with a pediment of rubbed brick surmounting each, and the roof over all is the hip roof of Renaissance fashion with a very moderate pitch and no gables. Taken along with the quadrangular plan, this would indicate that the building belonged to the third quarter of the eighteenth century at the earliest. Around under the eaves runs a pleasing cornice with modillions in admirable proportion.

The interior has been cut up by turning the west end into a vestibule or vestry room. The square pews, paved aisles, high pulpit, chancel rail—all, have vanished, whether as a result of neglect or of attempted "modernization" at some time. The body of the church is now furnished with a makeshift arrangement of benches and chancel hangings. The thick walls, however, are in an excellent state of preservation, and though the church is very simple the proportions are good and restoration of the Colonial inside effect would not be difficult.

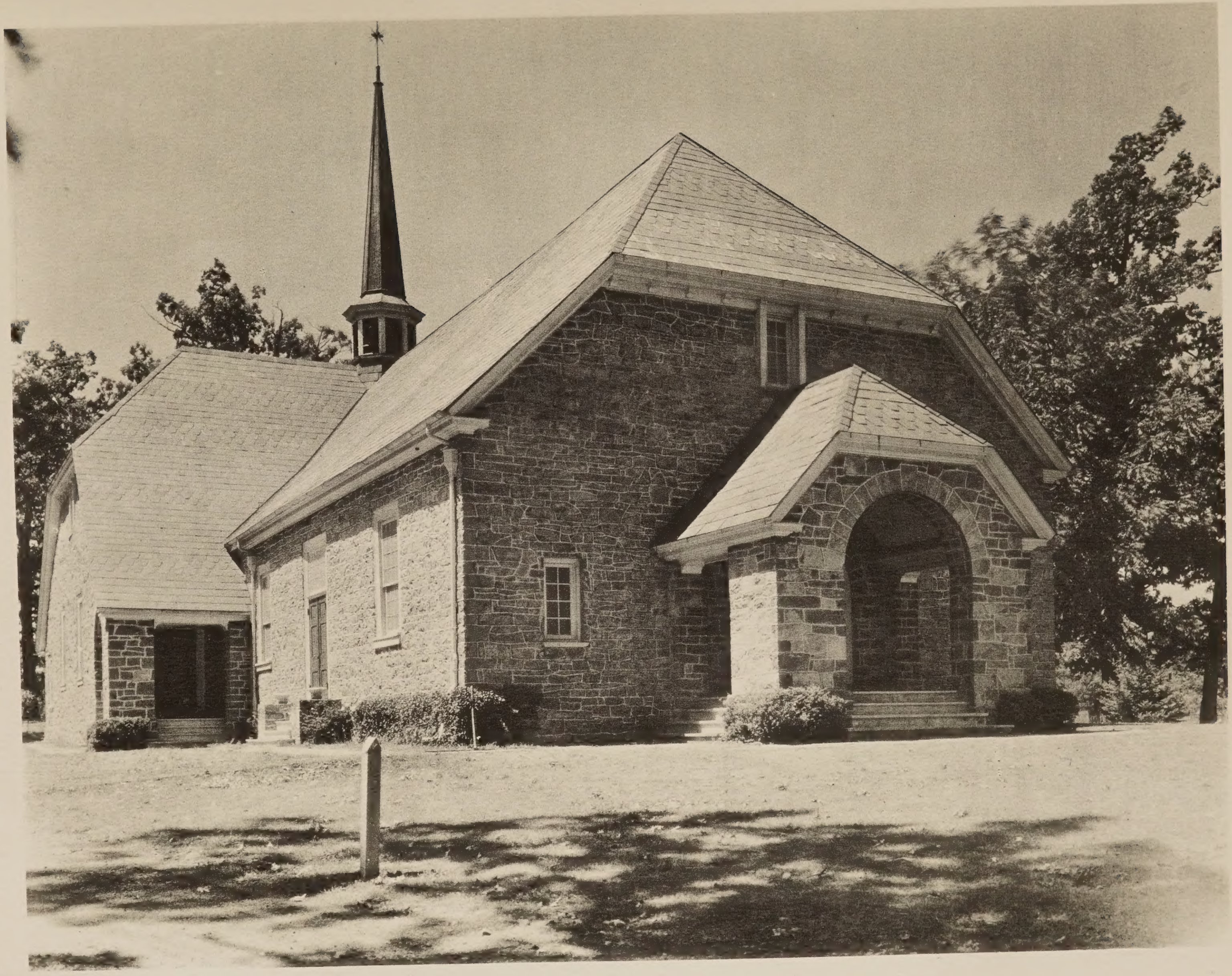


OLD STONE CHURCH, AUGUSTA COUNTY

THE people known as "Scotch-Irish" Presbyterians came to the Valley of Virginia largely by way of Pennsylvania (where they had encountered a none too cordial welcome) and presently found themselves the most considerable element in the population west of the Blue Ridge. The first Presbyterian minister appeared in these parts in 1738. In 1740 the Reverend John Craig, born in County Antrim, Ireland, and educated at Edinburgh, came to Augusta County, only a few years before erected into a shire out of the indefinite western extension of Orange County. The Old Stone Church, in a grove of ancient oaks at Fort Defiance ten miles north of Staunton, is the church that Craig's congregation built. According to the story, the women brought from the bed of a stream at some distance sand for the mortar for building the walls, transporting it in bags slung over the backs of horses. After Braddock's defeat, there was terror throughout the western country, thus left open to attack by the Indian allies of the French. Many were for retiring to the safer side of the mountains. But Craig was not one of them. He urged that the country be put in a state of defence. And he set an example by fortifying the church with palisades, a deep ditch and embankment. Hence the name, Fort Defiance. When the alarm was spread of redskins on the warpath, the people gathered in the church, prepared to defend themselves.

The Fort Defiance church is a simple building of rough stone, the east end toward the road and pierced by a large door off center, and a little narrow door still more off center. On the sides are three four-square windows furnished with shutters. The roof is a Dutch roof, suggesting Pennsylvania or New York rather than Virginia, though exactly this type of roof is used to cover the outbuildings at the Lee place, Stratford Hall in Westmoreland. A window is placed in the truncated east gable, which Foote, in his *Sketches of Virginia*, describes as "looking as if the corner of the roof and gable had been cut off and the vacancy covered with shingles". Apparently the Dutch roof was strange to him. According to Foote the window in the gable is not original. Also according to Foote an addition to the church, "with walls and a chimney of stone", was used as a kitchen when the congregation was assembled to withstand a siege—though it does not appear that any real siege occurred.

Craig ministered to a region covering six hundred square miles in which was another church at Tinkling Spring, not now in existence in the original, but notable because in the churchyard are buried the ancestors of two famous families, the Prestons, belonging especially to the Valley and Virginia, and the Breckinridges, more particularly identified for generations with Kentucky. According to the old parson's report, the Tinkling Spring lot were richer than the Old Stone Church group, but "their leaders close-handed about providing necessary things for pious and religious uses".



OLD STONE CHURCH, ROCKBRIDGE COUNTY

WILLIAM BEVERLEY, son of the Virginia historian, who was a vestryman of Christ Church, Middlesex, and a grandson of Robert Beverley, Clerk of the House of Burgesses at the time of Bacon's Rebellion, held as absentee owner a large patent of land in Augusta County, granted to him by Governor Gooch. It was Beverley, interested in getting settlers for his lands, who gave twenty-five acres for the site of the public buildings of the town of Staunton, which grew out of a hamlet collected about Beverley's Mill, but was not chartered till 1761. South of Beverley's grant was another in the present county of Rockbridge, held by Benjamin Borden, an agent of Lord Fairfax, who likewise encouraged settlers.

At Timber Ridge on this property established himself with his family in 1736 a man named Ephraim McDowell, who came from Londonderry. Here ten years later was built a church of logs. Within ten years more the log church was replaced by one of stone—the original of the building still called today the Old Stone Church at Timber Ridge. The present building, however, is an enlarged edition of the early church, and modern improvements in the way of mullioned windows in the prevalent Gothic taste have materially altered its primitive aspect as a meeting house of the old-time religion of the Valley Calvinists. The legend of this building, also, is that the sand for the mortar was fetched up from the creek on horseback by the pious sisters of the congregation, thus duplicating the tradition of Fort Defiance. In its unspoiled state it was, so Foote reports in his *Sketches of Virginia*, severely plain. It had a puncheon floor and high-backed pews with very narrow seats for the worshippers. There was a sounding board over the pulpit in order that nothing of the power of the minister's voice might be lost.

One of the first elders was John Houston, who had a son, Samuel, who served in the Revolution with Morgan's Riflemen. This Samuel was the father of a second Samuel, born in a log house close to the original log church of 1746. This lad was the famous Sam Houston, politician and pioneer in the West, who represented three different states in Congress—two of them as Senator—who lived many years among the Indians, and who was one of the men responsible for the separation from Mexico of the vast territory north of the Rio Grande of which he was twice elected President before it became the state of Texas in the American union.

At the time of the founding of this church at Timber Ridge the Presbyterians in the Valley were bitterly divided into two factions. One was called the Old Side, the other, the New Side. The difference seems to have been that the New Side approved and practiced outdoor revivals—in the manner of the camp meeting, more or less—which had been introduced into this country by George Whitefield when he came evangelizing among us around 1740. The Old Side opposed such goings on.

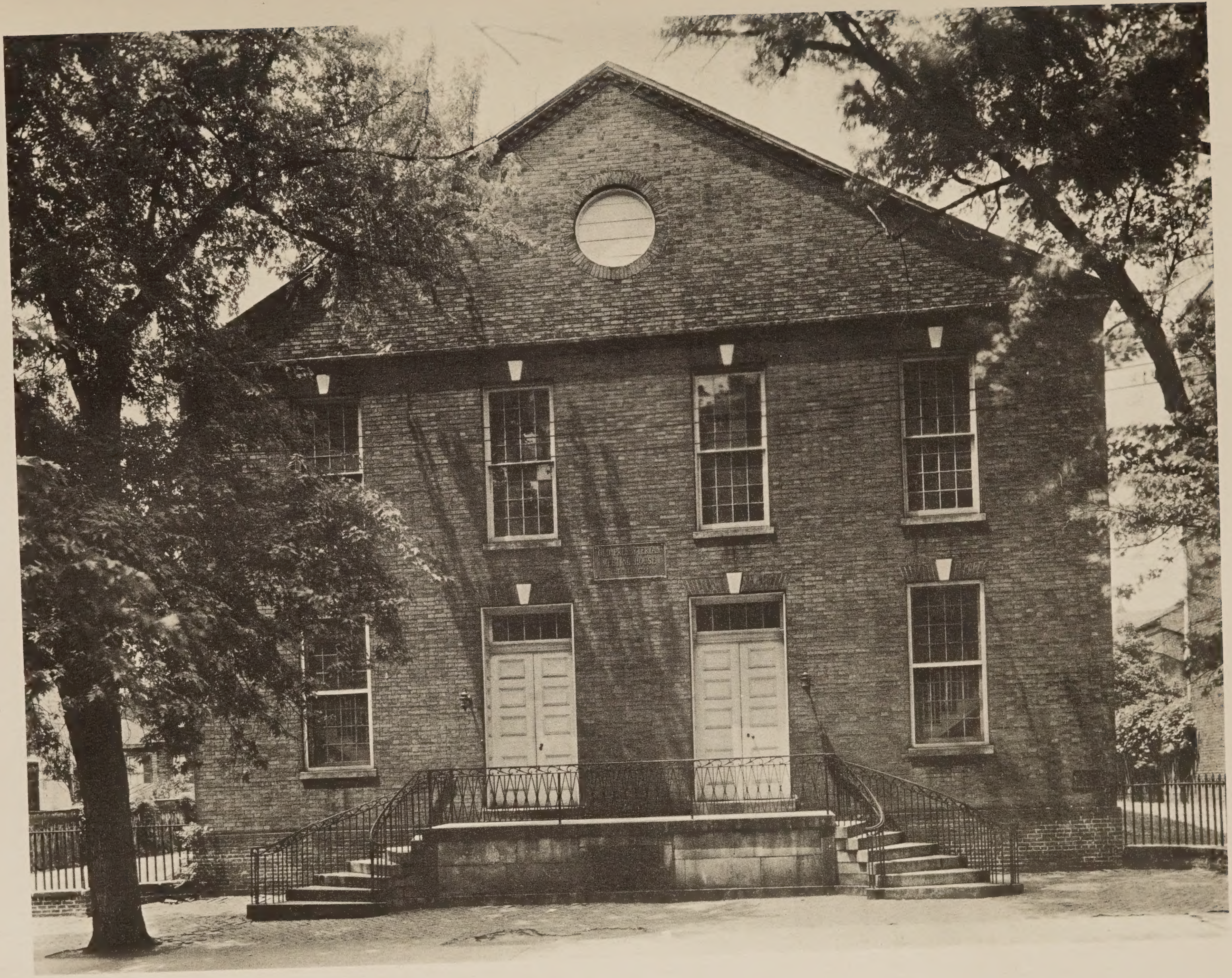
PRESBYTERIAN MEETING HOUSE, ALEXANDRIA

THE very large part played by the Scotch in building up the few towns that contrived to get started in the Colony of Virginia which was so uncompromisingly rural cannot be gainsaid. Mrs. Carrington credits to the "Scotch factors" the straggling settlement which was Richmond in its early days. The Scots were strong in Fredericksburg and had their own town at Dumfries—where the walls of their fine solid brick houses linger still as a reminder—before they concentrated their attention in that part of the country on Alexandria. The Scotch are Presbyterians in Virginia as in Scotland. It was Colonel John Carlyle who completed the building of Christ Church for the Anglicans of that town, but Colonel John Carlyle is buried in the churchyard of the old Presbyterian Meeting House. And this old meeting house still stands in Fairfax Street, not very far from Colonel John's own fine mansion, today a distinguished landmark in Alexandria. For it was here that General Braddock made his headquarters, and here that Washington received from that unlucky officer his appointment as aide-de-camp.

In that churchyard also is buried Washington's surgeon-general and life-long physician and friend, Dr. James Craik, who came from the county of Dumfries in Scotland, from Arbigland, where his father, it is said, had for gardener the father of John Paul Jones. Colonel Dennis Ramsay, who was one of Washington's pallbearers, rests in that same God's acre about the plain red brick house of worship which was built just one year later than Christ Church—in 1774—and is very much bigger, with a distinction in its very plainness. Here is no "tapestry", as Paul Wilstach puts it, of glazed headers, no taint of round-arched windows smacking of Normans and ancient popery. Here are only, on the sides, two tiers of windows severely rectangular, and in the gable two tiers of openings as severe—two of them being doors set close together in the middle of the wide façade.

A Presbyterian church almost exactly similar may be found at Charlotte Court House in the up country where the Scotch were likewise active traders, and did not so much concentrate upon towns. Indeed, here was the type and perfect pattern of the brick meeting house of the followers of Knox and Calvin in Virginia. So it remained until the Jeffersonian fashion of porticoes spread from the county courthouse to other considerable public building in each of the villages which became county seats—or grew up about county seats. In those shires where after the Revolution the Presbyterians ruled the roost the local Presbyterian church became the most considerable of such buildings. The pillared front was then assumed as symbol of dignity.

In the old Alexandria meeting house were held religious services of the lodge of Masons of which George Washington was master. James Muir, the minister, was one of the two chaplains of the funeral lodge which buried the sometime churchwarden of Pohick.


OLD PRESBYTERIAN
MEETING HOUSE

HEBRON CHURCH, MADISON COUNTY

GOVERNOR ALEXANDER SPOTSWOOD, who in 1716 with his Knights of the Golden Horseshoe, rode gaily over the Blue Ridge into the Valley, brought the first body of Germans to Virginia two years earlier, and settled them at Germanna on the Rapidan River in the county called after himself, Spotsylvania. A hopeful project was afoot for mining iron in that region and the Germans were imported as miners. In 1717 a distressed and storm-tossed shipload of Germans, bound for Pennsylvania, was driven into the Chesapeake and the human cargo sold by the captain to pay their passage—according to a customary procedure which was one of the ways of supplying to the plantations indentured servants. The veteran of Blenheim bought the lot and settled them near the older group.

As it happens, Hebron Church, said to be the oldest Lutheran church in the country still owned and used by that denomination, owes its existence to that distressful shipload of people. When their term of service was fulfilled (Colonel Spotswood was suing some of them for undelivered service in 1724) they, and certain reinforcements of later arrivals from the Fatherland, moved west almost to the Blue Ridge, settling in the valley of Robinson River and White Oak Run in what was then Orange and is now Madison County. There they built a log church about 1726, and there in 1740 they built the main part of the church which still stands, and came in later years to be called Hebron.

Extraordinary is the fact that the pastor, John Caspar Stoever, and two members of the congregation were sent, with credentials from that good friend of Dissenters, the Scottish brigadier, Governor Gooch, all the way across the ocean to Germany and as far as Danzig to collect the money for the building. They got something like £3000, one-third of which went for traveling expenses. The rest built the church, bought glebe lands and slaves to work these lands so as to maintain the pastor, and left something over for endowment.

Originally the church was a rectangular building of wood, fifty feet long by twenty-six wide and having a pitch of thirty feet, allowing for a curved ceiling under the rafters. At either end was a door and a gallery, with a door likewise in the south wall. Opposite stood the pulpit, like a big vase set against the north wall, with a vestry room in a small extension back of it. There were high pews as in all churches of the period. About the end of the eighteenth century an addition was made at right angles to the old part, turning the ground plan into a cross, and a pipe organ, made in Pennsylvania, was installed. Later repairs and "improvements" eliminated the curved ceiling in favor of a flat one and put in modern pews and pulpit in place of the old.

German names persist in the congregation, though preaching in German was abandoned after a while, and many of these German Lutherans have been absorbed into Presbyterian groups—as the same names show.

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